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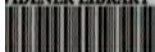
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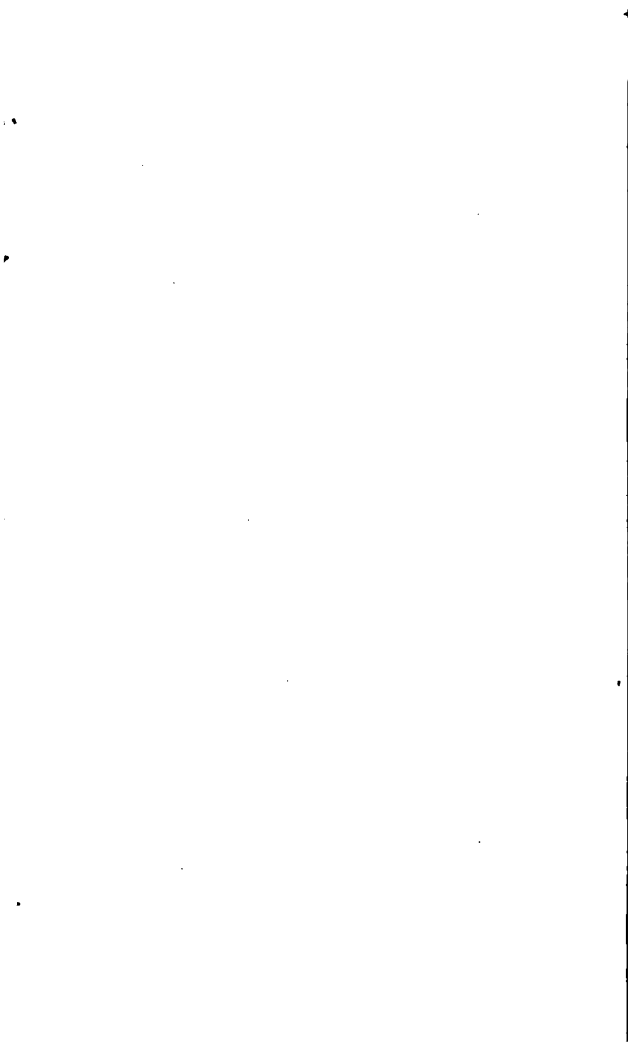
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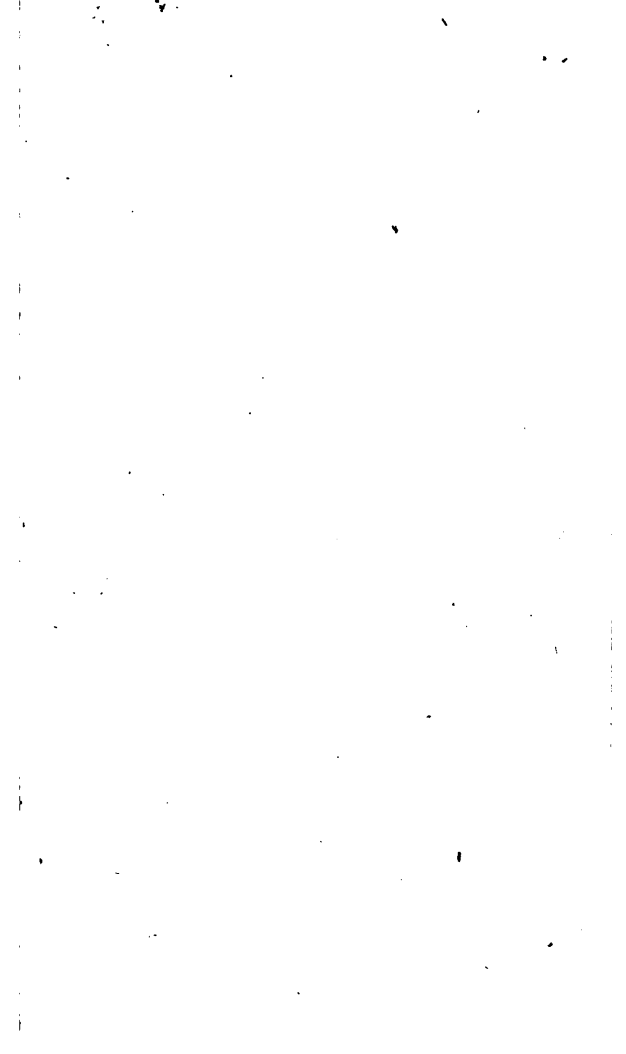


**FROM THE FUND OF
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Mythol.



The Gift of
 Henry Gardner Denny Esq
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 (Class of 1852)
 Rec^d 29 June 1857

ELEMENTS
OF
MYTHOLOGY;

INTENDED

TO ENABLE THE READER

TO UNDERSTAND THE

ANCIENT WRITERS OF GREECE AND ROME.

Abraham J. Valpy
BY A. J. VALPY, M. A.

FROM THE FOURTH EDITION,

REVISED AND IMPROVED.

PHILADELPHIA:
PRINTED FOR F. NICHOLS,

By Clark & Raser.

1821.

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1857. June. 29.

Gift of
Henry G. Denny.

Eastern District of Pennsylvania, to wit:

BE IT REMEMBERED, That on the tenth day of November, in the forty-sixth year of the independence of the United States of America, A D 1821, Francis Nichols of the said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

“Elements of Mythology; intended to enable the reader to understand the Ancient Writers of Greece and Rome. By A. J. Valpy, M. A. From the Fourth Edition, revised and improved.”

In conformity to the act of the Congress of the United States, entitled “An Act for the Encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned”—And also to the act, entitled, “An Act supplementary to an Act, entitled, ‘An Act for the Encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned,’ and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

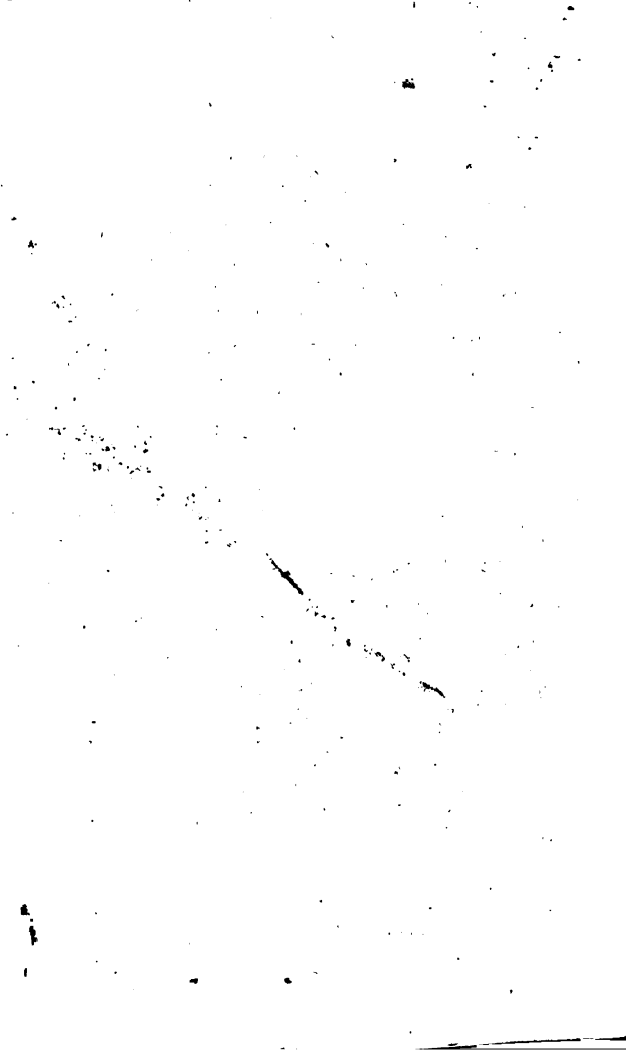
D. CALDWELL,
Clerk of the Eastern District of Pennsylvania.

PREFACE.

THE Plan of these Elements was suggested by a similar work used in some colleges in France, under the title of *Histoire Poétique*, from which a part of this book has been taken.

The following History is written in a plain and easy style, adapted to inform the youthful mind. Every indelicate expression (which stains the pages of almost all other books on the subject,) is avoided. This History is partly intended to display the ignorance and folly which prevailed in the world, and to show the necessity, which existed at that time, of a more rational object of worship, and a purer system of morality.

NOTE.—The additions are distinguished by inverted commas.



ELEMENTS
OF
MYTHOLOGY.

BOOK I.

Origin and Worship of the Pagan Deities.

FROM the beginning of the world all mankind have agreed to confess that there is a God, the Creator and Preserver of Universal Nature. All nations have acknowledged and worshipped him. But their passions and ignorance easily mistook the great and only object of their adoration; they soon confined their worship to the objects of their senses; they soon transferred their homage from the Creator to the Creature. Hence they considered the Sun, Moon, and Stars, as Gods; and their superstition raised Mortals like themselves to that high honour.

It is said by some that Ninus, the first Chief of the Assyrian Empire, introduced this idolatry, having erected a statue to the memory of his Father, and ordered his subjects to venerate it as a Deity. Other nations followed this example, and deified their Kings. Hence

Saturn, notwithstanding his cruelty to his Father, was raised to the Divinity. The same honour was paid, in a more distinguished manner, to Jupiter, who was called the Father of the Gods. His brothers, Neptune and Pluto; and his children, Apollo, Mars, Minerva, &c. were honoured with temples and altars. This profanation was so extensively practised, that numberless animate and inanimate beings were reckoned among the inferior Deities.

The Greek Poets were the original authors of those fanciful beings, whom they adopted as ingenious emblems and allegories: but the vulgar received them as realities, and made them the objects of their religious worship.

“The opinion which different nations entertain concerning the natures and characters of their Gods constitutes their *speculative religion*. The means which they employ to obtain the favour of their Gods constitutes their *practical religion* or worship.

“To obtain the favour of the Gods the Greeks built temples, or edifices, to which they resorted at stated times, when they designed to recollect with reverence the characters and power of their Gods. In these temples they placed statues of the Gods, that by the sight of them their imagination might be excited, and their minds held attentive. In these temples they also offered sacrifices, that is, they killed some of the finest of their ani-

mals, and presented the first fruits of the earth, with costly gums and odours, in honour of their Gods.

“In the temple, and usually before the statue of the God to whom the temple was dedicated, was placed an altar, that is, generally a square pillar of stone of small height, and of much greater length and breadth. On the top of the altar they made a fire and burned the fruits of the earth, and certain parts of the animals which they sacrificed, with costly gums and odours. For the due performance of the sacrifices a body of men was set apart called priests, who were clothed in white and other appropriate vestments, and were regarded by the people with peculiar veneration.” *Baldwin's Pantheon.*

Of the Principal Pagan Divinities.

SATURN.

Heaven, called by the Latins Cœlum, and by the Greeks Ouranos, was the most ancient of the Gods, according to the Poets. He was the father of Time, called by the Latins Saturnus, and by the Greeks Chronos. Titan was the elder brother of Saturn, and consequently the succession to the kingdom belonged to him, but he willingly resigned his right to his brother, in compliance with the wishes

of his mother Vesta, and of his sister Cybele, on this condition, that Saturn should never bring up any male child, and that the empire of the world should return to his descendants.

Pursuant to this agreement Saturn was accustomed to devour his male children as soon as they were born; but Cybele having produced Jupiter and Juno at one birth, showed Juno only, and secretly gave Jupiter to the Curetes to nurse, otherwise called Corybantes. To avoid detection from his cries the Curetes invented a kind of game, which was that of marching to a certain cadence, which they called dactyl; whence they were called Dactyli Idæi; and thus meeting one another with small brass shields, they beat against them with number and measure, so that the cries of the infant Jupiter could not reach the ears of Saturn.

Afterwards he had two other children, named Neptune and Pluto, whom the mother privately nursed; and as she was under the necessity of showing to her husband what she had brought forth, she presented him a stone, which he swallowed immediately. Titan, having discovered this deceit, and the obstacles raised to his succession to the kingdom, contrary to the agreement and the oath which had been made, resolved, with his children the Titans, to make war against Saturn. Having conquered Saturn, he put him and his

wife Cybele in prison, where they remained till Jupiter, arrived at manhood, delivered them. But Saturn, having discovered that one of his children was destined to usurp his sceptre and empire, plotted the ruin of Jupiter, which occasioned his own; for Jupiter, irritated at this design, armed himself against him so effectually, that he drove him from his kingdom, and compelled him to depart from heaven. Saturn took refuge on earth, and concealed himself in Italy, which was on this account called Latium. He was hospitably received by Janus, the king of the country; and it is said that he introduced the celebrated golden age, when the soil, without the assistance of agriculture, produced fruits spontaneously; and when Astrea, otherwise called Justice, reigned on the earth, mankind living in common with perfect amity. Janus was reckoned among the Gods, as much on account of his good offices to Saturn, as because he was the wisest prince of his age, and possessed great knowledge both of past and future events; for which reason he is represented with two faces. Numa Pompilius, second king of the Romans, raised a temple to his memory, which was opened in time of war, and shut in time of peace.

“ Saturn is represented by the Greek sculptors under the figure of a very old man, with a long beard, and a scythe in his hand.”

CYBELE.

Cybele, wife of Saturn, had different names, as Dindymene, Berecynthia, and Magna Mater. She was called Magna Mater as well because she was the mother of the Gods, as because she was the Goddess of the Earth, from which so many things are produced, and for this reason she was called by the Latins Ops, and by the Greeks Rhea. She was accustomed to ride in a chariot drawn by lions.

The solemn festivals, called Megalesia, were celebrated every four months, when the Corybantes, who were the priests, became delirious at the sound of the tambarine, trumpet, and other instruments. This was likewise customary among the Galli, a people of Phrygia, who by dint of violent motion, and tossing their heads, became furious. Afterward they struck at one another with swords, so that they were severely wounded; and at the end of the game they repaired to some river consecrated to Cybele, to wash their wounds.

They likewise gave to Cybele the name of Vesta; but here the poets contradict one another, as they generally do, calling Vesta sometimes the wife, sometimes the mother, and sometimes the sister, or the daughter, of Saturn, attributing to one person what belongs to several; a practice which they adopt with respect to Jupiter, Hercules, and many others.

However this may be, Cybele, under the name of Vesta, was the Goddess of Fire, whom Numa Pompilius honoured in Rome with many ceremonies; for first, he consecrated a fire, which was called eternal, because it was always to burn on his own altar; and for this reason he established in the city priestesses called Vestal Virgins, who were rigorously chastised by the Sovereign Pontiff, if they suffered it to be extinguished; and it was only to be rekindled by the rays of the sun. These Vestals were chosen from the best families in Rome, and were to preserve their virginity, while they were in the office of this Goddess. If unfortunately they infringed this law, they were buried alive. This institution, like many others, sprung from necessity. In those ages of ignorance they had no means of kindling a fire, if it was once extinguished; it therefore became a sacred duty to keep one perpetually burning for the use of the neighbourhood. Thus the natives of New Holland were found to preserve a constant fire, and to carry it from place to place on account of the difficulty of rekindling it.

JUPITER.

Jupiter, son of Saturn and Cybele, after having put his father to flight, shared the empire of the world with his brothers. He gave

to Neptune the command of the sea, and to Pluto the infernal regions, and reserved the dominion of heaven for himself.

Jupiter was denominated the Father of the Gods, and the King of Men. He alone possessed the power of darting thunderbolts, and held the whole world in subjection. Terra, indignant because he had struck Titan with a thunderbolt, formed a number of frightful monsters, of gigantic stature, to attack him, and drive him from heaven. For this purpose they assembled in Thessaly, in the midst of the fields, and heaping mountain upon mountain, they commenced the attack, making use of rocks and huge machines. Among others, were Enceladus, Briareus or *Ægæon*, and Gyges with a hundred hands, who hurled with one stroke against Jupiter a hundred immense rocks, which they plucked from the sea. But Typhæus rendered himself particularly formidable from surpassing all those monsters in size and strength, for his head reached the heavens, and he could extend his hands from pole to pole. He was half man and half serpent, and like most of the others vomited fire and flames in such a frightful manner, that the Gods, who came to the assistance of Jupiter, were terrified, fled into Egypt, and changed themselves into different sorts of trees and animals for safety. But Jupiter pursued the giants so vigorously with his thunderbolts, that he finally conquered the whole race, and

kept the prisoners in the infernal regions, covered with huge mountains, such as Mount *Ætna*, so that they could never deliver themselves from captivity.

About this time *Prometheus* having formed the first men with clay and water, stole the fire from heaven, with which he animated them. With this theft *Jupiter* was so much irritated, that he ordered *Vulcan* to fasten him with iron chains on Mount *Caucasus*, where an eagle or a vulture daily devoured a part of his liver, which was replaced each night to furnish food for new torments. In this situation *Prometheus* remained, till *Hercules*, by his incomparable strength, released him. Not satisfied with this punishment, *Jupiter* summoned *Pandora*, that beautiful woman framed by *Vulcan* at the command of all the Gods, each contributing some uncommon excellence, and rare faculty. *Jupiter* desired *Pandora* to go in search of *Epimetheus*, brother of *Prometheus*, and carry him a box, which contained all the evils in nature. As soon as he had opened it, they were spread over the earth, Hope alone remaining at the bottom of the box.

Being delivered from his enemies *Jupiter* gave the reins to every pleasure, and was led away by the most infamous propensities; ^{for} independently of his unlawful connexion ^{with} *Alar* his sister *Juno*, whom he took to ^{cast} *casts* in of the youthful *Ganymede*, son of *T* ^{which} *which* were

of the Trojans, whom he carried away under the figure of an eagle, into which he had metamorphosed himself, he committed a thousand other abominations to gratify his inordinate passions. He transformed himself into a bull, to effect more easily the rape of Europa, daughter of Agenor, King of the Phœnicians, from whom one of the most illustrious quarters of the world derives its name. Nor was the vigilance of Acrisius, King of Argos, of avail, when he secured his daughter Danae in a brazen tower. For the God changed himself into a shower of gold, descended by the top of the tower, and accomplished his design, from which sprung the celebrated Perseus. Instead of dwelling on those melancholy instances of depravity, which disgraced his character, and filled the world with impurity, we shall only add with Tertullian, that it was not wonderful that mortals should be guilty of so much impiety, when they were authorized by the example of those whom they adored, and from whose justice they ought to have expected the punishment due to their crimes.

JUNO AND HER CHILDREN.

Juno was called the Queen of the Gods, and goddess of Kingdoms and Riches, because she was the wife of Jupiter. She superintended the marriages and births. She was the mother

of Hebe, the Goddess of Youth, and insinuated her so much into the good graces of Jupiter, that she was his attendant at table, and poured out the nectar for him, till Ganymede supplied her place. Vulcan was one of Juno's children. As soon as he was born, Jupiter seeing him so ugly and deformed, kicked him out of heaven; and in the fall he broke his leg, of which he always remained lame. Having arrived at manhood he undertook the office of blacksmith, in which he laboured for the Gods, and especially in making the thunderbolts of Jupiter. His shops were in the isles of Lemnos and Lipara, and in Mount Ætna. The Cyclops were his companions, men who received their name from having only one large eye in the middle of their forehead. The most celebrated of these smiths were Brontes, Steropes, and Pyracmon.

The poets relate a disgrace, which Juno pretended to have received from Jupiter, when he determined alone, without her knowledge, to create the Goddess Pallas, otherwise called Minerva. She leaped from his brain armed cap-a-pee, with a lance in her hand; hence she was considered as the Goddess of War and Battles; though to her was attributed the invention of many arts and sciences, which are the ornaments of peace, and for this reason the Athenians worshipped her in a particular manner, and instituted celebrated feasts in honour of her, called Panathenæa, which were

performed in a most pompous manner. Indignant at this action of Jupiter, with respect to Pallas, Juno wished to produce a child without having any communication with him. This she did, according to Ovid, instructed by Flora to touch a certain flower; and thus, like Pallas, Mars, the God of War and Armies, came into the world.

Juno had at her command Argus, covered with eyes on every side, whom she employed in watching the actions of Jupiter. When a part of his eyes was overwhelmed with sleep, the others were awake. But Mercury killed Argus by the command of Jupiter, after having lulled him to sleep at the sound of the flute. Juno, to recompense the fidelity of her spy, metamorphosed him into a beautiful peacock, which still represents in its plumage his multitude of eyes.

APOLLO, OR THE SUN.

Jupiter, tired of Juno, conceived an affection for Latona. Juno became furiously jealous, and sent against Latona a serpent named Python, of a frightful size, which had sprung from different sorts of putrefaction after the deluge of Deucalion. That Latona might not escape the mouth of this monster the Earth promised to give Latona no other place for refuge than the Isle of Delos, which was

then wandering on the sea. But Neptune fixed it, and permitted it to serve as a retreat and abode to this miserable fugitive, who was delivered of Apollo and Diana under a palm tree, which luckily she found in that desolate island. Having arrived at years of maturity, Apollo remembered the outrage, which his mother had received from the serpent Python, and killed it with his arrows, not however without much resistance, during which he was often heard to say, *Io Pæan*; whence arose the custom of singing these words at public games in victories and in triumphs.

After this action he had a son named *Æsculapius*, whom he assigned to the care and tuition of Chiron the Centaur, and instructed in the art of medicine, of which he was reputed the God. But Jupiter struck this *Æsculapius* with a thunderbolt, for having restored the life of the unfortunate Hippolytus, who, escaping from his father's anger, was most wretchedly dragged, and torn to pieces by his horses, as we shall relate in the history of Theseus.

The death of *Æsculapius* was a subject of great affliction to Apollo, who, not having the power of revenge against Jupiter, killed the Cyclops, who had forged the thunderbolt with which he was struck. This gave the highest offence to Jupiter, who banished him from heaven, and deprived him for a time of his divinity.

During this state of exclusion, he endured all kinds of misery and poverty, and was obliged to earn his maintenance. Accordingly he entered the service of Admetus, King of Thessaly, to feed his cattle. Hence he was afterward represented as the God of Shepherds; and wolves, the enemies of sheep, were sacrificed to him. One day, as he was watching the cows, Mercury stole one from him; and while he was bitterly complaining, and demanding satisfaction from him, Mercury slyly stole his quiver from his shoulders; thus the whole quarrel was turned into laughter.

Apollo's misery did not prevent him from falling in love with Daphne, who would not listen to his proposals, and in fleeing from him was metamorphosed into a laurel tree. But fortune was still more unpropitious to him, for while playing at quoits with Hyacinthus, his favourite, he actually killed him. Hence the origin of the flower, which bears the name of this youth, and into which he was changed by the pity which Terra felt on this fatal accident. Distrusting those who were interested in the death of Hyacinthus, Apollo fled toward Troy, where he met with Neptune, who was equally disgraced by Jupiter.

Those two Gods, seeing themselves reduced to distressful poverty, volunteered their services to King Laomedon, to assist him in building a city. But being disappoint-

ed of the reward promised to them for their exertions, they vowed vengeance against their employer, when Neptune almost drowned him and his people, and Apollo produced a plague, which spread horror and desolation through the country.

Laomedon, overwhelmed by those misfortunes, demanded redress from the Oracles, where he learnt that the only method of appeasing the fury of the Gods was to expose annually a Trojan maid on the rocks of the sea, there to be devoured by sea-monsters. The lot unluckily fell on Hesione, the only daughter of the King; but Hercules offered to fight those monsters, and deliver her, on condition that Laomedon should give him, as a reward, the horses of a divine race, which he possessed. This, however, was refused by the perfidious man after Hesione had been saved from death. Justly incensed at this ingratitude, Hercules resolved to put all the city to fire and sword, killed Laomedon, and kept his son prisoner; who being afterward ransomed by the Trojans was on this account called Priam.

After all these adventures Apollo, restored to his divinity, rendered himself one of the most celebrated of the Gods, as much on account of the Oracles which he dispensed in different parts of the world, as of the different functions which were attributed to him,

and of the renowned personages, of whom he was the father.

First, he was reputed to be the Sun, and he bore the name of Phœbus, which signifies the light of the living. Others deny this assertion, and say that the Sun is the son of one of the Titans, named Hyperion; whence he is named Titan; that he traverses the atmosphere in a chariot; that he sleeps at night in the ocean; that the Hours come to harness his horses, that he may recommence his daily course. He honoured the island of Rhodes above all others; for, according to the report of Solinus, there is no day in the year, however foggy, in which the sun does not illuminate that favoured spot. In this island he was the father of Rhodia, at whose birth he rained down showers of gold, and caused roses to bloom in profusion. The Rhodians erected to his memory the famous Colossus of brass, the height of which exceeded a hundred feet, and the breadth in proportion. It was thrown to the ground by the Saracens, who conquered the island about the year 684, and collected brass enough from the fragments to load nine hundred camels.

Delphi was the most distinguished of the Oracles of Apollo. He had there a very magnificent temple, enriched by presents sent from all parts of the world. The priestess belonging to the temple was named Phœba, or Pythia,

or **Pythonissa**, who received her inspiration seated on a certain little table called **Tripod**, or **Cortina**; covered with the skin of the serpent **Python**.

Apollo was esteemed the inventor of music; and he burned alive the Satyr **Marsias** for having rashly boasted that he could sing in a style superior to the God. The **Musés**, who were the daughters of **Jupiter** and **Mnemosyne**, were placed under his tuition. They were nine in number, namely, **Calliope**, **Clio**, **Erato**, **Thalia**, **Melpomene**, **Terpsichore**, **Euterpe**, **Polymnia** or **Polyhymnia**, and **Urania**. They were called by divers names, according to the places which they inhabited. They were sometimes called **Pierides**, from the forest of **Pieris** in **Macedonia**, their native place; sometimes **Heliconiades**, from the proximity of **Mount Helicon** to the favourite **Mount Parnassus**, from which they took the name of **Parnasiades**. In the same manner they were called **Cytherides**, from **Mount Cytheron**, and **Castalides** or **Aganippides**, from fountains of that name, which were consecrated to them.

The **Muses**, with **Apollo**, invented **Poetry** and **Music**, and their office was to assist at the sacred banquets, praising distinguished personages by their verses, and encouraging others to all sorts of glorious actions. They were very chaste, and killed **Adonis**, the dar-

ling of Venus, to revenge his inclination to unchaste love.

It only remains for us to speak of the children of Apollo or the Sun, among whom, besides that Rhodia, of whose birth we have already spoken, was Æeta, the father of Medea, and King of Colchis, to whom the Golden Fleece was given by Phryxus, son of Athamas, king of Thebes, flying with his sister from the snares of his step-mother. He was also the father of Pasiphae, who married Minos, King of Crete, and having conceived an infamous affection for a bull, brought forth the Minotaur. Lastly, Phaeton was among the number of his children. This young hero was so ambitious, that he wished to drive the Chariot of the Sun, and light the world at least for a day. But not knowing what course in the heavens to take, and not having sufficient strength to govern the winged horses, which were too impetuous, he set fire to the heavens and the earth. Irritated at this, Jupiter killed him with a thunderbolt, and precipitated him into the River Po, otherwise called Eridanus, where his sisters the Heliades, extremely afflicted at his misfortune, were changed into poplars, and their tears into amber, as the poets relate.

Some time after this conflagration, when Deucalion, son of Prometheus, reigned in

Thessaly, an accident of a different nature occurred; for the waters were so high that they deluged all the earth, and drowned all the animals; and Deucalion and his wife Pyrrha were obliged to save themselves on the top of Mount Parnassus. Finding themselves alone in the world they prayed to the Gods either to take away their lives, or to create other persons to keep them company. Upon this, Themis, goddess of Justice, made them understand that to effect this, they had only to throw behind them the bones of their Grandmother. They conjectured that this Grandmother was no other than the Earth, of which the stones were supposed to be the bones; accordingly the stones which Deucalion threw were changed into men, and those thrown by Pyrrha into women; and thus the world was re-peopled. This deluge, and that which took place in the time of Ogyges, king of Thebes, are the two most celebrated in history.

DIANA.

Three names are commonly given to this Goddess, sister of Apollo, on account of her different employments. She is called the Triple Hecate, being the Moon in Heaven, Diana on Earth, and Proserpine in the Infernal Regions.

As the Moon in Heaven, she has likewise many names. She is called Phœbe, on account of her brother Phœbus, whose light she borrows. She is also called Cynthia and Delia, on account of her native place. She became enamoured of the Shepherd Endymion, whom Jupiter had condemned to perpetual sleep, for the liberties which he took with Juno, and she hid him in a mountain to protect him from his anger. The truth is, that Endymion studied the motions of the Moon, and for that purpose he was accustomed to pass the night in retired places to examine that luminary. The Sorcerers of Thessaly pretended that they could make her descend from Heaven to the Earth by the strength of their voices; and believed that she comes to walk here below when she is eclipsed.

In the second place, she is named Diana on Earth, and is the Goddess of Forests, Mountains, and Huntsmen. Hence she is always represented as armed with a bow and quiver full of arrows, with the sixty Nymphs, who always keep her company. She assisted in births, and in that quality she was called Lucina, and kept her honour inviolate. On this account she punished the imprudence of the hunter Actæon, who by chance met her when bathing with her companions. After many bitter reproaches, she metamorphosed him into a stag, so that his hounds, not

knowing him, rushed upon him, and tore him to pieces. She had her Temple at Ephesus, which was one of the wonders of the world. Erostratus set it on fire to immortalize his name, not having any other means of obtaining renown. But the Ephesians prohibited, under pain of death, the mention of his name. This fire happened on the day on which Alexander the Great was born. Certain people among the Sarmatians, named Tauri, on the Black Sea, who adored this Goddess, offered human sacrifices to her, and the Greeks who were shipwrecked on their coasts were sacrificed on her altars.

Lastly, this Triple Goddess was Proserpine in the Infernal Regions. However, it is said, that Proserpine was the daughter of Jupiter and Ceres, and was carried away by Pluto when she was gathering flowers on Mount *Ætna* in Sicily. Ceres having gone over all the earth in search of her, instructed men in the art of agriculture, and of cultivating wheat, to change the use of acorns into that of bread; and hence she was called the Goddess of Corn.

BACCHUS.

Bacchus was born in the city of Thebes: his father was Jupiter, and his mother was Semele. Juno accosted Semele in the form

of an old woman, and persuaded her to insist that Jupiter should visit her with the same apparel, with which he was accustomed to go to Juno, carrying a thunderbolt in his hand. Having obtained this fatal request, she was consumed according to the design of Juno. But Jupiter, to save the little child from destruction, concealed it in his thigh until the regulated time of his birth, thus performing the office of a mother. Hence Bacchus was called Bimater. He also had several other names, such as Dionysus, Liber, Bromius, Lyæus, Lenæus, Evan, &c. He was given, for the purpose of education, to Silenus and the Nymphs, who, as a recompense, were taken to Heaven, and changed into Stars, which were called Hyades.

Bacchus travelled over almost all the earth. He waged war with the Indians, and conquered them, and built in their country the city of Nysa. He was the first who instituted triumphs, bearing the Royal Diadem. His chariot was drawn by tigers, and he was clad in the skin of a stag. His sceptre was a Thyrsus, that is, a little lance, covered with ivy and vine leaves. He invented the use of wine, and gave it to the Indians, who at first believed that it was poison, because it intoxicated them and made them furious. Men alive were sacrificed to him; but after his voyage into India, asses and goats only were offered. To Bacchus, taken for wine, were

sacrificed asses or goats, to signify that those who are addicted to wine become as stupid as asses, or as lascivious as goats. For moderate use, Bacchus must be instructed by the Nymphs, that is, tempered and softened with water. He chose women to perform his sacrifices, because they had followed him in his voyages with songs and dances. They were called Bacchantes, Thyades, and Menades; names of clamour and fury. The most renowned feasts of this God were celebrated every three years, named Trieterica, and Orgia, from a Greek word, which signifies anger; because these women, covered with the skins of tigers and panthers, with lighted torches, or with Thyrsi, in their hands, went about the mountains in all the wildness of delirium, crying Evoe Evan, Evoe Bacche, that is, God Son, a name given to him by Jupiter. When in the war with the Giants, Bacchus transformed himself into a Lion, rushed with fury against them, and tore in pieces the first who dared to approach him.

MERCURY.

Mercury was ranked among the most illustrious of the Gods, equally on account of his birth as the great variety of his functions, which are beautifully described in the tenth Ode of the First Book of Horace.

He was the son of Jupiter and Maia, daughter of the same Atlas, who carried the Heavens on his shoulders, and was born on Mount Cyllene in Arcadia.

The most common of his offices was that of Ambassador and Interpreter of the Gods ; and in this quality he had wings on his head and feet, in his hand a caduceus, or wand, on which were entwined two serpents, as a sign of peace and concord. Hence it is usually said that Mercury is the representation of speech, which interprets our thoughts, and which appears to fly on account of its swiftness, as nothing is swifter than speech, which has the power of gaining, and of reuniting the hearts of mankind.

Another of his offices was that of showing the way, and conducting the souls of the deceased to the infernal regions. The Poets tell us that we cannot die till Mercury, with his caduceus, has destroyed the chains, which, by a divine virtue, attach the soul to the body ; and after these souls have completed their time in the Elysian Fields, and have tasted the waters of Lethe, it is still he, who, by the power of his wand, causes them to pass into other bodies, to live once more, according to those who believed in Metempsychosis, or transmigration of souls.

Mercury invented the exercise of the lute, and was likewise the author of a kind of lyre, which he presented to Apollo. He was the

God of Eloquence, which was of essential service to him in his embassies and negotiations. He was likewise the God of Thieves, because he had been one of the most subtle. When he was tending the herds of King Admētus, he robbed Apollo of part of his flock without being perceived by any one, except the shepherd Battus, whom he metamorphosed into a rock for having, contrary to his promise, made a discovery of the theft.

He had a son by the Goddess Venus named Hermaphroditus, who was found in a fountain with the Nymph Salmacis. The Gods, at the earnest prayers of this Nymph, made both bodies into one, preserving at the same time both sexes. From this the poets wished to express the union which should exist between married people, as if they formed together but one heart and one body.

Some give to Mercury the credit of endowing Dædalus with his skill in architecture, and the invention of so many arts, which rendered him universally famous. Dædalus quitted the city of Athens, and went to serve under Minos, King of Crete, where he built the labyrinth with so many artificial windings, that those who once entered it could never extricate themselves. Having offended the King he was detained prisoner in this labyrinth, with his son Icarus. But he found the means of making wings for himself and Icarus, to fly thence

through the air. Icarus, contrary to the advice of his father, approached too near the sun, which melted the wax which fastened the wings to his shoulders. This occasioned his fall into the sea, which ever since has retained his name.

VENUS.

Notwithstanding what we have already advanced on the birth of this Goddess, some affirm that she was the daughter of Jupiter and the Goddess Dione. She was considered as the Goddess of Love, on account of her incomparable beauty. Her chariot was drawn by swans and doves, lascivious birds; and the countries where she was most particularly worshipped were Amathus, Cythera, and Paphos, then the most delightful parts of the world.

Beside Hymen the God of Marriages, she was the mother of the three Charities or Graces, her usual attendants. The two Cupids, Gods of Love, were likewise her children, of whom one was chaste, and the other was the God of Sensuality, carrying wings, and a quiver full of arrows, with which he used to inflame the hearts of men. Priapus, the God of Gardens, of whom mention is made in the Scriptures, was likewise her son. Asses were sacrificed to him. Æneas, so

celebrated in Virgil, boasted of having her for his mother. Vulcan was the husband of Venus.

AURORA, AND OTHER CELESTIAL DEITIES.

That light which we see before the sun appears on our hemisphere has been represented as Aurora, whom the Pagans described as riding in a golden chariot, and having rosy fingers, thus announcing the approach of the sun. Aurora carried away Tithonus, son of Laomedon, and at her entreaty Jupiter rendered him immortal, without however having granted him the privilege of avoiding old age. At length, unable to support the inconveniences attending decrepid age, he was transformed into a grasshopper. The truth concealed under this fable was, that Tithonus, a great lover of astrology, was accustomed to rise at the first appearance of day, in order to study; an assiduity which made him attain a healthy old age; but as old age is apt to be talkative, he is said to have been changed into a grasshopper.

Aurora had a son named Memnon, who went to the assistance of Priam during the siege of Troy, and was killed in a duel by Achilles, an event which plunged her into

the deepest affliction. When his body was placed on the funeral pile to be burnt, she changed him into a bird. The Egyptians, in honour of his virtues, erected a statue to him, which, when the first rays of the sun shone upon it, assumed a cheerful aspect and uttered sweet melody.

That Star called Venus is said to be the daughter of Aurora. It is called Lucifer or Phosphorus, when it rises before the Sun; and when it appears after the setting of the Sun, it is called Vesper or Hesperus. Its office is to lead the band of the other stars, when they rise to illumine the night.

If the Pagans have placed Aurora among the number of their Divinities, we must not wonder that they believed the Sun and Moon, and the other celestial bodies, to be only certain men or animals translated from the Earth to the Heavens, and changed into stars. Many of these were ranked among the deities, as Hercules, Cepheus, with his wife Cassiopea, his daughter Andromeda, and his son-in-law Perseus; Erichthonius, who was the son of Vulcan, and invented the use of chariots, to conceal his deformity, for his feet were those of a dragon. In the Arctic Pole is the Constellation Cynosura, or the Little Bear, which serves as a guide to sailors, and was one of the Nymphs, who had the care of Jupiter in his infancy. The Great Bear, otherwise called Helice or Calisto, was

the daughter of Lycaon, King of Arcadia. She was changed into a bear by the Goddess Diana, because, being one of her Nymphs, and professing perpetual virginity, she was seduced by Jupiter. Touched with compassion for her fate, Jupiter raised her to Heaven, and transformed her into this Constellation. Some call it a Chariot (vulgarly called *Charles's Wain*) on account of the disposition of the Stars, which seem to represent the form of a chariot. Hence the Star that follows it is sometimes called *Arctophylax*, the keeper of the Bear, or *Bootes*, a keeper of oxen. *Orion*, who prognosticates rain, had attended Diana in the chase and had so much strength and skill, that he feared not to encounter any beast however wild and formidable. Among these Constellations were the Horse *Pegasus*, the Serpent who guarded the Apples of the *Hesperides*, the Eagle who bore *Ganymede* to Jupiter, the Whale sent by Neptune to devour *Andromeda*, the Great Dog or the Dog Star, otherwise called *Procyon*, and other animals as well in the Zodiac as in other parts of the Heavens.

NEPTUNE, AND OTHER DEITIES OF THE OCEAN.

Neptune was one of the children of Saturn, and to him devolved the command of the

ocean, in the division of the universe. His sceptre was a trident, and his chariot a large sea-shell, drawn either by whales, sea calves, or horses, whose lower parts were those of a fish. His wife was Amphitrite, so called because she surrounds the earth. Neptune taught mankind the use of horses, having by a stroke of his trident raised one from the earth, when he was disputing with Minerva on the Areopagus, on the name which should be given to Athens. Having formed a conspiracy against Jupiter, he was banished from Heaven and obliged to take refuge on earth, where necessity constrained him to serve under King Laomedon, to assist him in building the city of Troy. The Tritons, half men and half fish, were his children, and usually attended him, producing the sound of a trumpet with a kind of shell. Neptune was the father of the Harpies by Terra. These were monsters, who represented perfectly the qualities of an avaricious being. They had the faces of young girls, though pale and wan; but their body was that of a vulture, with wings on their sides, claws on their hands and feet, and insatiable stomachs of a disproportioned size. Every thing which they touched became infected; and they stole every thing that came within their reach.

The Ocean over which Neptune presided was likewise esteemed a God, and the Father of the Waters, represented under the figure

of a man with bull's horns. His wife was Tethys, mother of Nereus and Doris, who were married together, and brought into the world a great number of daughters called Nymphs, some of whom were translated into heaven, and the rest, with green hair, remained on earth, where they inhabited the waters, forests and meadows.

The Napææ, the Dryads, the Hamadryads, had the care of forests, meadows, flowers and pasture. The Naiads took charge of the fountains and springs, and the Nereids, who bore the name of their father Nereus, were destined for the sea. They were particularly attached to Halcyons, birds which possess the property of forming their nest on the waves of the sea, even in the severest winter; and while they are brooding over their young, the sea is calm, or the tempests do not affect them. The most illustrious of the Nereids retained the name of her mother Thetis, and captivated Jupiter by her beauty, who learning from the destinies, that if she married she would have a son more generous and more powerful than his father, dissolved his affection, and gave her in marriage to Peleus, to whom she bore the invincible Achilles.

Proteus, Neptune's shepherd, who tended his Phoci, or sea-calves, was the son of Oceanus and Tethys. The Latins called him Vertumnus, because he had the power of

changing himself into all shapes; and as he was a great diviner, those who consulted him were obliged to surprise him and bind him fast in order to make him resume his natural form and satisfy their wishes.

Glaucus, Ino, and Melicertus were Deities of the sea. Glaucus was originally a fisherman. One day perceiving that the fish which he had placed on the grass no sooner touched the herbage, than, as by a magic spell, their strength became so extraordinary, that they instantly leaped into the water, tried the experiment on himself and became mad, and precipitated himself into the sea, where he was received into the company of the Marine Deities.

The history of Ino is more intricate. Athamas, King of Thebes, quitted his wife Nephele, to marry Ino, who conceived the design of killing Phryxus and Helle the children of Nephele. Phryxus, to avert his doom, seized a ram with a golden fleece, which was the treasure of the house; and he and his sister Helle mounted this ram, which carried them into another country. But in crossing, Helle, frightened, fell into the sea, which has ever since retained the name of the Hellespont. Phryxus arrived at Colchis, where he sacrificed his ram to Jupiter; and this animal has been ranked among the twelve signs of the Zodiac. The fleece remained in the possession of Æeta, King of the country,

who placed it in a park consecrated to the God Mars, under the strongest guard. Juno interested for the children of Nephele, instigated Athamas to destroy Ino and her children. Astonished at this change in his conduct, Ino threw herself into the sea with Melicertus. Neptune in compassion received them into the number of his immortal attendants; after which she was represented as the Goddess Aurora, and called Leucothea, or day-break. Her son took the name of Palæmon, and had the superintendance of the sea-ports.

The empire of Æolus, God of the Winds, extended over the waves of the ocean. His habitation was in one of the Lipari Islands, near Sicily, where he held the winds in confinement, and set them at liberty when he pleased.

It now remains to give the history of those celebrated Monsters which inhabited the sea, and were so formidable to sailors. Scylla and Charybdis were in the Straits of Sicily. Charybdis was a woman of a ferocious disposition, who rushed upon all passengers to rob them; and having one day stolen the oxen of Hercules, she was struck by the thunder of Jupiter, metamorphosed into a furious monster, and precipitated into one of those gulfs which bears her name.

Scylla was daughter of Nisus, King of the Megarians, who, having fallen in love with

Minos, King of Crete, betrayed her father to accomplish her wicked design. This happened when Minos was making war against the Megarians, because the inhabitants had barbarously put to death his son Androgeus. While he was besieging the town of Megara to avenge his death, Scylla went frequently on the walls of the town to amuse herself with the harmonious sounds, which issued out of the stones with which they were built; for the lyre of Apollo, the architect, was often left on the stones, and imparted such virtue to them, that on the slightest touch they uttered the sweetest melody. This young Princess, seeing Minos from this place, felt her heart transported with love for him, and resolved to make him master of the place if he would return her affection. The safety of the town depended on a fatal hair of a purple colour, which King Nisus, her father, had on his head. For this reason she cut off the hair during his sleep. But though this treason was advantageous to Minos, he could not support a daughter so cruel to her father, and ordered her to be thrown into a gulf of the sea, under the promontory which looks toward Charybdis, where she became a frightful monster, whose lower limbs were changed into dogs of different forms, which barked incessantly. Others tell the end of this story very differently, for Ovid relates that Scylla was metamorphosed into a lark, and Nisus into a hawk, which

continually persecuted her on account of her treason.

The Sirens likewise inhabited the coast of Sicily. From their waist upward they were formed like young women, and their bodies terminated in the tails of fishes. They had melodious voices, with which they charmed and attracted all passengers, for the purpose of ensnaring and tearing them in pieces. This is emblematical of voluptuousness, whose allurements lead men to a miserable end, unless they imitate the prudence of Ulysses, who, when crossing this sea, commanded his men to stop their ears with wax, and was himself bound to the mast of the vessel that he might withstand the charms of the Sirens, who, vexed at this disappointment, threw themselves into the sea.

THE DIVINITIES OF THE EARTH.

Cybele was the Mother of the Gods, and esteemed the Goddess of the Earth. She is represented as seated, and crowned with towers, and surrounded by a multitude of trees and animals. The shepherds acknowledged her as their tutelary Goddess, and called her *Magna Pales*,

Pan was the most distinguished of the rural Gods. He was the son of Mercury, who had assumed the figure of a goat. Hence Pan ha

the feet and beard of a goat, and horns on his head. He was called Sylvanus. He was beloved by the Nymphs, who put themselves under his protection, and danced at the sound of his flute. He was particularly the God of the Arcadians, who sacrificed milk and honey to him. In the month of February the Romans celebrated in his honour certain festivals, called Lupercalia, from the place Lupercal, consecrated to him by Evander, where Romulus and Remus were afterward nourished by a wolf.

Picus, King of the Latins, had a son named Faunus, who was a rural God, greatly celebrated, and the inventor of several necessaries in agriculture. He was considered as the father of the other Fauns and Satyrs, who had horns on their heads and goat's hoofs. When these Satyrs became old they were called Sileni, and abandoned themselves to intoxication. The chief and most ancient of these educated Bacchus in his infancy, and was always mounted on an ass, an animal which signaled itself in a war between Bacchus and the Indians; for its braying frightened the enemy's elephants, and secured his victory.

THE INFERNAL DEITIES.

In speaking of the Infernal Regions, according to the ancient poets, we must imagine an

extensive subterraneous region, into which souls were transported after they departed this life and quitted their bodies. The sovereign of the place was Pluto, brother of Jupiter and Neptune. His wife was Proserpine, daughter of Ceres, whom he took away by force, having been rejected by all the Goddesses on account of his ugliness, and the darkness of his kingdom.

To arrive at this gloomy region it was necessary to pass four rivers. The first river was Acheron. The next was Styx, which flowed nine times round the infernal realms. Its daughter Victory having been favourable to Jupiter in the war with the Giants, he rendered it so venerable, that the Gods, after having sworn by its waters, were obliged to keep their oath, under penalty of being deprived of nectar and their divinity during a hundred years. The third river was Cocytus, which was fed only with tears. The fourth was Phlegethon, whose waters were boiling.

Here was placed an old Ferryman named Charon, who received into his boat all who arrived from the other world, without distinction of rich or poor, who were then restored to a state of equality. Those whose bodies had not been deposited in the earth waited a hundred years on the shore before they could be admitted among the passengers.

On their disembarkation they encountered a horrible dog, with three heads, named Cer-

berus, which, instead of hair, was covered with serpents. He guarded the door of Hell, giving admittance to all, but suffering none to return.

Within reigned Night in all her terrors. This was esteemed a Goddess, the most ancient of the daughters of Chaos, and the mother of several Monsters, who besieged the entrance of this place of horror. For beside Envy, Pain, Poverty, Sorrow, Labour, Disease, Cruelty, and Despair, in this place were found Death and Sleep. But Sleep was honoured as a God favourable to men, as bringing repose with him. One of his officers was Morpheus, the God of Dreams, who possessed the power of assuming all kinds of forms. Beside the Harpies condemned to perpetual darkness, Chimæra was seen vomiting fire and flames: her head was that of a lion, her belly that of a goat, and her tail that of a hideous dragon.

Next were the Furies, called likewise Diræ, or Eumenides, three in number, Tisiphone, Megæra, and Alecto. They were armed with burning torches, their mouths frothed with rage, their eyes dazzled like lightning, and their heads were covered with long vipers.

The Parcæ, or the Fates, Clotho, Lachesis, and Atropos, lived in the palace of Pluto. They were the arbiters of the life and death of mankind, and their decrees were irrevocable. Clotho, the youngest, presided over the

moment of our birth, and held a distaff in her hand. Lachesis spun out all the actions and events of our life. Atropos, the eldest of the three, cut the thread of human life with a pair of scissors.

The souls that had passed into the infernal regions were obliged to give an account of their actions before Minos, Rhadamanthus, and Æacus, the judges, who had possession of the fatal urn, containing the names of all human beings, which were drawn at hazard, and put an end to the career of life. The Gods invested them with this office, for the equitable discharge of their duty while on earth.

As soon as criminal souls had received the sentence of the Judges, they were precipitated by the Eumenides into the deepest recesses of Tartarus, the place of punishment.

We must not omit a remarkable circumstance which is related of Æacus. A pestilence having destroyed all his subjects in the Island of Ægina, he entreated Jupiter to re-people his kingdom, and according to his desire, all the ants were changed into men, who were called by Æacus, Myrmidons, because they were much addicted to husbandry, and like the ant, from which they derived their name, were always stirring the ground.

Here were the Giants and Titans loaded with mountains, amid fiery flames.

Here was Tantalus, who was perpetually

tormented with hunger and thirst. A bough loaded with delicious fruit hung within his reach, but as soon as he attempted to take it, a sudden blast of wind removed it from his hand. He stood up to his chin in a pool of clear water, which lowered its surface as he bent his head to drink it.

Here was **Salmoneus**, King of **Elis**, who wished to be called a God, and to receive divine honours from his subjects. To imitate thunder he used to drive his chariot over a brazen bridge, and dart burning torches in imitation of lightning. This impiety provoked **Jupiter**, who struck him with a thunderbolt, and placed him in the infernal regions.

Here were the **Danaides**, or the fifty daughters of **Danaus**, from whom the Greeks received the name of **Danai**. **Danaus** was obliged to give them in marriage to the fifty sons of his brother **Ægyptus**, and before the celebration of the nuptials having been informed by an oracle, that he was to be killed by the hand of one of his sons-in-law, made his daughters solemnly promise to destroy their husbands; a promise, which they all, with the exception of one, fulfilled on the first night of their marriage. They were condemned to punishment in hell, and were compelled to fill with water a vessel full of holes.

Here was **Tityus**, who was of such an enormous size, that when stretched upon the

ground he covered nine acres. He attempted to offer violence to Latona, but the Goddess delivered herself from his importunities by calling Apollo to her assistance, who killed the Giant with his arrows. He was then placed in hell, where vultures perpetually fed on his entrails, which grew again as soon as they were devoured.

Here was Sisyphus, a crafty thief, who was condemned to roll to the top of a hill a great stone, which had no sooner reached the summit, than it fell back with impetuosity into the plain, and rendered his punishment eternal.

Here was Ixion, who was tied to a wheel, which was in perpetual motion. He received this sentence for his presumption in attempting the seduction of Juno. Jupiter made a cloud in the shape of Juno, and carried it to the place where Ixion had appointed to meet her. Ixion was caught in the snare, and from his embrace with the cloud sprung the Centaurs, half men and half horses.

Those who had led an honourable life, and others who had accomplished the time of their torments in Tartarus, were transported to the Elysian Fields, where their happiness was complete, and their pleasures ecstatic and refined. But after a certain number of years they were obliged to return to the earth to animate other new bodies. To drown the remembrance of these delightful regions

they drank the waters of Lethe, which possessed the virtue of making them forget every past event.

OF OTHER DEITIES.

Beside the Deities, of whom we have already spoken, there existed others in the creed of the Pagans, who presided over houses and families.

Their domestic Gods were called Lares or Penates, and were little figures fixed in different parts of the house. These they honoured as their protectors, and from time to time offered sacrifices of wine and incense to them.

According to the opinion of the ancients, every individual was born under two kinds of Genii, whom they called Dæmons. One was the good Genius, who led them to happiness, and procured them every prosperity suitable to their station; the other was their enemy or evil Genius, and produced misfortune, when he obtained the superiority.

They acknowledged a Fortune, who possessed honours, riches, and every blessing of this life, which she bestowed or took away as she thought proper. But she was a blind and inconstant Goddess, carrying with her a wheel, which turned incessantly, sometimes exalting and sometimes sinking the fortunes of men,

so that no dependance could be placed on her. She was worshipped by the greater part of mankind; and Princes generally preserved in their houses her image in gold to conciliate her favours.

The Goddess Nemesis kept in view the crimes of all the world to punish them. Momus rendered himself despicable by his evil qualities. He was the offspring of Somnus and Nox; and in spite of his indolence and stupidity, he was an incessant prattler, and criticised others.

BOOK II.

PREFACE.

WE learn from Hesiod, that the Pagans, in ancient times, acknowledged three kinds of Gods. After those of the first order, of whom we have spoken in the first Book, they supposed the air to be inhabited by a great number of inferior Deities, whom they called Dæmons, and who, according to their belief, were particularly employed in the affairs of men. The last class was those whom they named Heroes, or Demi-gods, the offspring of Deities and Mortals. With these they likewise ranked certain men, who by their exemplary virtues, or extraordinary merit, approached the perfection of the Gods. The statues erected to their honour were on this account considerably larger than life. To them was likewise dedicated the Dragon, as a symbol of the immortality which they had attained. Thus Virgil, speaking of the tomb of Anchises, describes a great serpent issuing from it; and Cleomenes, in Plutarch, was esteemed a God among the Egyptians, because a serpent was seen to spring from his dead body.

The most illustrious of these Demi-gods were Perseus, Hercules, Theseus, the Argonauts, and several of those celebrated chiefs, who acquired glory in the Trojan and Theban wars. These form the subject of the Second Book.

History of the Heroes and Demi-gods.

PERSEUS.

PERSEUS was the son of Jupiter and Danae, the daughter of Acrisius, King of the Argives. Acrisius, having been informed by the oracle that his daughter's child was to be the instrument of his death, confined Danae in a brazen tower, that she might have no communication with any man. This however was no obstacle to Jupiter, who found the means of visiting her, by transforming himself into a shower of gold, and descending from the roof of the tower. Thus was Perseus born, as we have already said in the history of Jupiter.

Acrisius, being informed of the birth of Perseus, ordered the mother and child together to be placed in a coffer, and thrown into the sea. The hopes of Acrisius were frustrated, for Danae and her son were saved by

some fishermen, who found them floating on the sea: and the decree of the oracle was verified, for one day when Acrisius was assisting at the diversion of the quoit, in which Perseus was engaged, he received his death-blow from his grandson.

When Perseus arrived at manhood, he was honoured with the friendship of the Deities. Minerva gave him her buckler, which was as resplendent as glass, Mercury supplied his head and feet with wings, and Vulcan presented him with the herpe, a kind of dagger, which he had forged, and which was useful to Perseus in many great achievements.

Perseus made himself master of the country, which from him is called Persia. He delivered the unfortunate Andromeda, whom the Nereids, indignant at an insult offered to their father-in-law, by her mother, had tied to a rock, there to be devoured by sea monsters. Perseus afterward married Andromeda.

At that time there lived three sisters, named Gorgons, daughters of Phorcys, a Sea Deity. These were cruel monsters, of a most hideous aspect, having but one eye among the three; though, according to some Poets, the youngest, named Medusa, was so beautiful, that Neptune seeing her one day in the temple of Minerva, became enamoured of her, and obliged her to yield to his desires. This displeased Minerva, who resent-

ed the injury by changing the hair of Medusa into serpents of such a frightful aspect, that the mere sight of them transformed the beholder into stone. Perseus resolved to free the world from this monster, and cut off her head. From her blood sprung Pegasus, the winged Horse, who by striking the earth with his foot, instantly raised the fountain Hippocrene, so celebrated by the Poets. Pegasus distinguished himself, and was given to Bellerophon to conquer the Chimæra; after which, being frightened by Jupiter, he occasioned the fall of his rider, continued his flight to heaven, and was placed among the constellations. It was remarkable that the head of Medusa retained the same petrifying power as before. Perseus being refused admittance to the palace of King Atlas, showed him the head, which instantly changed him into a huge mountain.

Perseus did not confine himself to exploits in arms, but conducted himself as became a man of his superior talents. He was a great encourager of literature, and founded upon Mount Helicon an academy for youth. Hence Poets and Astrologers have given him a place among the stars. He left to warriors the idea of a great commander; for his arms, of which we have spoken, are symbolical of the qualities necessary to form successful enterprises in war: such as prudence, represented by the mirror of Minerva, which

served him for a shield; strength and courage joined to the promptness which must accompany the execution of a plan, were portrayed in the cutlass forged by Vulcan, and the wings received from Mercury. What is said of the petrifying qualities of the head of Medusa signifies that the appearance alone of a man, rendered formidable by his great achievements, is sufficient to strike terror and dismay into the hearts of his enemies, and to congeal them with fear.

HERCULES.

Hercules is esteemed the most illustrious of all the heroes of antiquity. His mother was Alcmena, who married Amphitryo, a Theban Prince, on condition that he would revenge the death of her brother. During the war in which he was engaged for this purpose, Jupiter, enamoured of Alcmena, assumed the figure of Amphitryo, and visited her on a certain night, which he had purposefully lengthened. Hence she produced twins; Hercules by Jupiter, and Iphiclus by Amphitryo.

Sthenelus, King of Mycene, was soon to have a child named Eurystheus; and Jupiter vowed that the first-born, Eurystheus or Hercules, should have absolute power over the other. Juno having learnt this, and be-

ing the avowed enemy to her husband's illegitimate children, caused Eurystheus to be brought into the world at the end of seven months, so that the sceptre passed into his hands.

Some authors affirm that Juno, at the earnest entreaties of Pallas, commiserated the infant Hercules, and suckled him herself; whence it is said, that some of the milk accidentally dropping produced that white appearance in the heavens, which we call the *Milky Way*. This affection on the part of Juno was only feigned in order to satisfy Pallas; for when Hercules was still in his cradle, she sent two snakes to devour him, but the infant, not terrified at the sight, boldly seized them in his hands, and squeezed them to death.

When Hercules grew up, Eurystheus exposed him to all kinds of dangers, in hopes of putting an end to his existence. Hercules perceiving this, took the resolution of no longer submitting to the Tyrant: but he was informed by the oracle, that it was the will of the Gods that he should perform twelve commands of Eurystheus, and that after he had achieved the most celebrated labours, he should be reckoned among the number of the Gods.

He was first ordered to arrest the course of the Nemæan Lion, which ravaged the whole country. In vain it was struck with

arrows and javelins, for no dart could pierce it. Hercules pursued the lion into its den, and choked it to death. He ever after bore the hide of the beast on his shoulders as a trophy.

His second labour was to destroy the Lernaean Hydra, with seven huge heads. As soon as one head was destroyed, another immediately sprang up, so that his labour would have remained unfinished, if he had not commanded his friend Iolas to burn with a hot iron the root of the head, which he had cut off.

There was a wild boar of prodigious size on the Mountain of Erymanthus, in Arcadia, which ravaged all the country round. Hercules brought it alive to Eurystheus, who was almost frightened to death at the sight of it.

After having for the space of a whole year pursued, on the mountains of Mænalus, the stag famous for its golden horns and brazen feet, he at length caught it.

He put to flight the birds of the lake Stymphalus, which were so large and numerous, that they obscured the sun in their flight, and carried away men to devour them.

But that was little in comparison with the combat, which he undertook against the Amazons. These were the women of that part of Scythia, which borders on the Hyrcanian Sea. Having followed their husbands to war, and seen them all cut to pieces, near the river

Thermodon in Cappadocia, they resolved to carry on the war, and never more to permit the men to have any authority either in peace or war. Of the children, whom they had by foreigners, they put to death the males, and educated the females, burning off their right breasts, to make them more expert in drawing the bow. Under the conduct of Penthesilea the Amazons signalized themselves at the siege of Troy. Hercules accompanied by Theseus subdued them; and by the orders of Eurystheus, took their Queen Hippolyte, and gave her in marriage to Theseus.

His seventh labour was to clean the stables of Augeas, King of Elis. Thousands of oxen had been confined there for many years; and the dung, which was heaped up, infected the atmosphere. He changed the course of the river Alpheus, and made it pass through the stables, by which means he carried off all the ordure. Augeas was not grateful for the service which he had received from Hercules, and his ingratitude was the cause of his death, after the loss of his wealth.

Hercules then went to seize a bull, which vomited fire and flames, and was sent by Neptune into Greece to revenge an insult which he had received.

He then went into Thrace, where he forced King Diomedes to undergo that cruelty which he had inflicted on others. All the strangers whom Diomedes met in his dominions he had

given to his horses to devour. In the same manner Hercules acted toward Busiris, King of Egypt, who had been equally cruel to strangers, sacrificing them on the altars of Jupiter; thus covering his crimes with an appearance of piety.

Geryon, King of Spain (who was said to have three bodies, because he reigned over three kingdoms), for purposes equally cruel, kept oxen, on which he set a high value. To guard them he had a dog with three heads, and a dragon with seven. By the command of Eurystheus Hercules treated Geryon as he had done Diomedes.

Hercules was to obtain for Eurystheus certain golden apples belonging to Juno, which were guarded by the Hesperides, daughters of Hesperus, the brother of Atlas. But it was necessary first to overcome a dreadful dragon, placed at the entrance of the garden where the fruit grew. The event proved successful. Some say that he employed Atlas to gather them, and bore the heavens on his shoulders while Atlas was thus employed.

The last command he received from Eurystheus was to bring the dog Cerberus from the infernal regions, whence by the same means he delivered Theseus, who had gone thither to keep company with his friend Pirithous.

By these exploits Hercules rendered himself formidable, as well to King Eurystheus as to all the other Princes of the world. Afterward

there existed no monster or tyrant, whom he did not attack and overcome. He killed that crafty three-headed thief Cacus, son of Vulcan, (described in the *Æneid*,) who plundered and ravaged the country about the Aventine Hill.

Journeying over Mount Caucasus he delivered Prometheus, and killed the eagle or vulture, which devoured his liver. He killed Antæus, son of Terra, who was of an enormous size, and exercised every species of cruelty. He possessed the remarkable property of receiving renovated strength every time he touched the earth. Perceiving this, Hercules lifted him in the air, and strangled him in his arms.

From his great size and strength Hercules required more nourishment than men of an ordinary stature. One day finding himself oppressed with hunger, he applied for food to Theodamas, who was cultivating his land. As Theodamas refused his request, Hercules carried off one of his oxen on his shoulders, and devoured it whole, in spite of the remonstrances of Theodamas, who vented his rage in useless reproaches. Hence arose the custom in that country of sacrificing an ox to Hercules, uttering at the same time all kinds of imprecations.

Hercules afterward went to Spain, where he separated the Mountains Calpe and Abyla, and thus formed a communication between

the Atlantic Ocean and Mediterranean Sea by the Straits of Gibraltar. Those two mountains, situate opposite to each other, (Calpe in Spain, and Abyla in Mauritania,) appeared like two columns, said to be the Columns of Hercules, on which he engraved these words — *Ne plus ultra*; as if it had been the end of the world, and he had been obliged there to set bounds to his conquests. He never made use of any other arms than a club of olive wood, which he afterward consecrated to Mercury the God of Eloquence, of which he acknowledged the superiority to the force of arms.

Juno, irritated at the glory which Hercules acquired, sought every opportunity of effecting his ruin, or of bringing misfortunes upon him. For this purpose, during his descent into the infernal regions, she armed against him Lycus, the banished Theban, who in his absence took Thebes by surprise, killed King Creon with his sons, and was on the point of seizing Megara, the wife of Hercules, when her husband returned upon earth, and punished him and his companions with death.

This murder displeased Juno, who in revenge, rendered Hercules so delirious, that he killed his own wife and children. His affliction was so excessive when he recovered his senses, that he would have destroyed himself, if he had not been prevented by the entreaties of Amphitryo and Theseus.

But this great man, after his numerous exploits, and after having been invincible, became the slave of women. He became one of Dejanira's suitors; but, to obtain her, it was necessary to fight Acheloüs, son of Tethys, who, feeling his inferiority, changed himself first into a serpent, and then into an ox. Hercules broke off one of his horns, a defeat which so ashamed Acheloüs, that he was changed into the river, which still bears his name; and the Naiads, his daughters, afflicted by this disgrace, gave the horn of plenty, which they had received from Jupiter, in exchange for that of their father.

Jupiter in his infancy, having been nourished by the milk of a goat named Amalthæa, under the care of some nymphs, who were his keepers, testified his gratitude by placing the animal among the heavenly bodies, and gave to the nymphs one of its horns, which possessed the virtue of furnishing them with every thing which they wished: hence it was called the *Horn of Plenty*.

Hercules returning in triumph with Dejanira, was stopped in his passage by a river, and the Centaur Nessus offered him to convey her safe to the opposite shore. But this traitor had no sooner gained the bank than he attempted to offer violence to her; upon which Hercules aimed a poisoned arrow at him. Nessus, as he expired, wished to revenge his death upon his murderer; therefore he gave

Dejanira his tunic covered with blood and poisoned by the arrow, persuading her that it had the power of preserving her husband's fidelity. Believing this, she sent the fatal mantle to Hercules by Lichas, his attendant, as he was sacrificing on Mount *Œta*. The event was very different from her expectation, for he had no sooner put on the mantle than the venom of the Centaur's blood infected his body, and produced so violent a heat in him, that, in despair, he threw himself on a burning pile, where he was reduced to ashes. Lichas precipitated himself into the sea, and was transformed into a rock. Dejanira was so disconsolate at the death of her husband, that she killed herself with his club.

Hercules before his death, obliged Philoctetes, son of *Pæan*, his armour bearer, and particular friend, by an oath, never to discover the place of his sepulchre, presenting him with his arrows steeped in the *Hydra*. But at the breaking out of the Trojan war, the Oracle having decreed that the city was impregnable without the ashes and arrows of Hercules, Philoctetes was induced to point out the spot where they were concealed. That he might not forfeit his word, he only struck with his foot the ground where they lay, for which he was severely punished. On his way to Troy one of the arrows wounded the foot, which had been the instrument of his perfidy, and occasioned so offensive a smell, that he

became insupportable, and was abandoned in the Island of Lemnos. The Greeks perceiving that they could never succeed in the siege without the arrows of Hercules, which Philoctetes possessed, despatched Ulysses, who brought him to Troy. He was afterward healed by Machaon, the illustrious son of Æsculapius.

THESEUS.

Theseus was the son of Ægeus, King of Athens, who gave his name to the Ægean Sea. He lived in the time of Hercules, and was his kinsman, and companion in some of his adventures, and an imitator of his generosity.

The Princes and Lords of those times were ferocious robbers, who made their greatness consist in rendering their fellow creatures miserable: such as Phalaris, in Sicily, who confined his victims alive in the body of a brazen bull, and lighted a fire underneath to burn them. He took a savage delight in listening to their cries, which, by passing through the throat of a bull, resembled the lowing of that animal.

Theseus, who joined goodness to courage, took the resolution of repressing the insolence of these tyrants, by punishing them with the instruments of their own cruelty. He first attacked Sciron, who took pleasure

in drowning all passengers. In the same manner he punished the barbarity of Procrustus, who ordered some of his captives to be quartered, and others to be tied on a bed. If their length exceeded that of the bed, he cut off a part of their limbs; but if the bed exceeded their length, he stretched them to the required length.

Theseus likewise encountered the monsters which from time to time appeared in the world; such as the bull of Marathon, which was of a frightful size; the boar which Diana, enraged against the King of Calydon, sent upon his estates. Meleagar, son of this Monarch, undertook to kill the boar; but found his attempts ineffectual without the assistance of Theseus. Hence the proverb—*Non sine Theseo.*

This victory however proved fatal to Meleagar, who having presented to Atalanta, to whom he was attached, the head of the animal, excited the jealousy of the other princes, and occasioned a quarrel, in which his uncles were put to death. Althæa, their sister, and the mother of this prince, revenged this murder in a strange manner. At the birth of Meleagar, Althæa perceiving that the Fates limited his life to the preservation of a piece of wood, which was burning in her chamber, saved the brand from the flames, and preserved it carefully; but on this occasion she threw it on the fire and consumed it. At

the same instant an inward heat began to consume the frame of Meleagar, who died in extreme tortures.

The most illustrious action of Theseus was his victory over the Minotaur, half man and half bull, whose birth we described when speaking of Pasiphae, wife of Minos, King of Crete. Minos declared war against the Athenians, to revenge the death of his son Androgeus, whom they had killed; and after having rendered himself master of the Megareans, who had likewise vanquished the Athenians, he exacted from the latter an annual tribute of a certain number of young men to be devoured by the Minotaur. One year Theseus resolved to be in the number of the devoted victims, that he might kill the monster, whose residence was the labyrinth, which Dædalus had built with so many windings, that those who once entered it could never find their way out. Theseus insinuated himself into the favour of Ariadne, the King's daughter, who gave him a clue of thread, by which he extricated himself from the labyrinth after having destroyed the Minotaur. He carried away Ariadne, to whom he promised a long succession of delights in the kingdom of Athens. But he abandoned her in the Isle of Naxos, by the desire of Bacchus, who wished to marry her. Bacchus gave her a crown, which after her death was made a constellation.

The vessel in which Theseus embarked for the Island of Crete had black sails; but he promised King Ægeus, his father, that if he returned in triumph, he would change them for white. In the excess of his joy at the victory which he had obtained, he forgot to hoist white sails; and Ægeus, who was sanguine in his expectations of his son's success, perceiving the signal of sorrow and mourning, was unable to support the affliction, and threw himself into the sea.

This vessel was preserved by the Athenians as the monument of a victory, productive of so much happiness; and they took care to repair it from time to time.

Pirithous, King of the Lapithæ, a Thessalian nation, desirous of seeing so renowned a hero, encroached on his estates, that he might at least oblige him to present himself in his defence. This artifice succeeded, and upon their meeting, they were so struck with the beauty, nobility, and courage of each other, that they became sworn friends, and vowed to assist each other in all embarrassments and difficulties.

Pirithous, assisted by Theseus, severely punished the Centaurs, who had insolently outraged and nearly massacred his subjects, the Lapithæ, at a feast, to which he had invited them on the day of his marriage with Hippodamia.

The Centaurs were the first who rode on

horses, and were on this account esteemed half men and half horses: they were named Hippocentaurs.

Another effect of the alliance was the assistance which Theseus gave to Pirithous in his escape with the lovely Helen, of whom we shall speak hereafter. Theseus accompanied his friend to the Infernal Regions, in order to take away Proserpine, of whom he was enamoured. But this scheme did not succeed, and they were arrested by Pluto. Some authors affirm, that Pirithous was condemned to the tortures of Ixion, and that Theseus was obliged to sit upon a stone, without the power of rising from it, till Hercules descended into hell and brought away the dog Cerberus. Theseus was so firmly fixed to this stone, that Hercules could only release him from it with the loss of his skin. On his return to the Infernal Regions after his death, Hercules was condemned to the same punishment by Pluto, for his rash conduct to Proserpine.

We have related in the preceding chapter the marriage of Theseus with Hippolyte, Queen of the Amazons. By her he had a daughter, bearing the same name as her mother, whom others however call Antiope. Afterward he married Phædra, one of the daughters of Minos. Phædra became enamoured of Hippolytus, her step-son, and, being unable to corrupt him, maliciously ac-

cused him of an attempt to violate her chastity. Theseus lent too ready an ear to this calumny, banished from his country the unfortunate young Prince, and prayed to Neptune to avenge this supposed crime. Hence it happened that Hippolytus, when fleeing in his car from his father's indignation, met on the sea shore a marine monster, by which his horses were so frightened that they threw him to the ground, and put an end to his life by dragging him furiously over the rocks. Phædra, affected by this catastrophe, and pressed by remorse, discovered the truth to Theseus. She then killed herself, and left Theseus to regret his credulity. Afterward Æsculapius, in compassion for the unfortunate Hippolytus, raised him from the dead. Hence Hippolytus took the name of *Virbius*, as having been twice a man.

CASTOR AND POLLUX.

The prevailing opinion among the Poets is that Leda, wife of Tyndarus, King of Æbalia, after her connexion with Jupiter produced two eggs. The egg by Jupiter contained Pollux and Helen; that by Tyndarus contained Castor and Clytemnestra.

The two brothers, Castor and Pollux, were strongly attached to each other. They always lived together, and followed the same pur-

suits. Pollux was by birth immortal, and tenderly beloved by Jupiter. From his great regard for his brother he was led to employ his influence with Jupiter to acknowledge them both as his children. The God granted this request, and likewise consented that Pollux should participate his immortality with Castor, and that they should live and die alternately, till the time when they were both transported to the Zodiac, where they form the Constellation called Gemini, or the Twins.

They did not arrive at this honour till they had merited it by a series of illustrious actions; such as the recovery of their sister Helen from Theseus, who had carried her off; clearing the Hellespont and the neighbouring seas from pirates, who destroyed all commerce. From this circumstance they were placed among the marine Gods, and ranked among those called *Apotropai*, that is, the averters of misfortune. On this account white lambs were sacrificed to them.

The Romans were particularly observant of the worship of these Deities, in gratitude for services received from them during the most pressing dangers; as in the battle fought with the Latins, near lake Regillus. To their honour the Romans raised a magnificent temple, and constantly swore by their names. The oath used by the women was *Æcastor*, or by the temple of Castor; that of the men *Ædēpol*, or by the temple of Pollux.

ORPHEUS.

The Poets recount wonders of several singers and musicians of antiquity; for instance, of Amphion, who attracted the stones in symmetry and order by the melody of his instrument, and erected the walls of Thebes at the sound of his lyre.

Arion made himself famous in the musical art, as may be seen in the following anecdote. He had embarked to return from Italy to Greece; and the sailors of his vessel were on the point of robbing and murdering him, when he begged permission, that before his death he might have the pleasure of playing on his lute, which he accompanied by his voice, and formed so delightful a concert, that the dolphins, attracted by the agreeable harmony, approached in great shoals near the vessel. Arion then leaped into the sea for refuge, and one of the dolphins received him on his back, and carried him to Corinth, where he was welcomed by Periander, who ordered all the sailors to be put to death. The Gods placed the dolphin among the stars, as a reward for the service which he had rendered to an unfortunate man.

The satyr Marsyas, who was endowed with some peculiar musical accomplishments, was so elated with pride and presumption as to enter into competition with Apollo. After

the contest was decided in favour of Apollo, the God flayed Marsyas alive as a punishment for his temerity.

A similar dispute occurred between Apollo and Pan. The latter, on account of his skill in playing the flute, and of the praise of the peasants, who persuaded him that he was the finest singer in the world, vainly endeavoured to rival Apollo in music. Midas, King of Phrygia, though of an uncultivated mind, presented himself as one of the arbiters of the contest, and decided in favour of Pan. Apollo, indignant, treated Midas with contempt, and changed his ears into those of an ass. In recompense for a service which Midas had rendered Silenus, this king received from him the power of converting every thing which he touched into gold. Of this favour he soon repented, for the food which he touched became gold, and he died of hunger in the midst of all his riches.

But Orpheus is generally acknowledged to excel all others in music, poetry, and philosophy. The harmony of his lute and voice arrested the current of rivers, stilled the tempests, attracted the animals, and gave motion to trees and rocks.

After the death of his wife Eurydice, who, escaping from the embraces of Aristæus, King of Arcadia, had trodden on a serpent, whose bite was mortal, the disconsolate Orpheus proceeded to the entrance of the In-

fernal Regions, where, by the melody of his voice, he so charmed Pluto, that he obtained the restoration of Eurydice, provided he did not look behind him till he returned on earth; but his impatience to see his wife induced him to turn his eyes, and that instant Eurydice was carried back to hell. Hence he took the resolution never again to fix his affections on woman, and even endeavoured to raise a prejudice against the sex, which so offended the Thracian women, that some time after, during the celebration of the orgies of Bacchus, they tore him in pieces. He was afterward metamorphosed into a swan, and his lyre was placed among the stars.

JASON AND THE ARGONAUTS.

Pelias, King of Thessaly, educated his nephew Jason, and being jealous of his extraordinary valour and wisdom, sent him on the expedition of the golden fleece, conceiving that this enterprise must terminate his existence.

Æetes, King of Colchis, possessed the fleece, which was placed in a wood consecrated to Mars, and guarded by certain wild bulls, whose feet were of brass, and from whose nostrils issued dreadful flames. Beside these, there was a dragon of enormous size, and a number of armed men, who were

produced from the teeth of a serpent which had been sown in the earth.

To accomplish this exploit Jason ordered to be built, by a man named Argus, a remarkable vessel; hence called *Argo*. The wood of the ship was the produce of the grove Dodona, the trees of which gave oracular responses. Hence the vessel possessed the faculty of speech.

Many of the Grecian Heroes embarked in this vessel to participate the glory of the enterprise. Hercules, Theseus, Castor and Pollux, Orpheus, Tiphys, and Lynceus, were of the number. They assumed the name of *Argonauts*. Tiphys steered the vessel, and Lynceus, remarkable for his quick sight, watched for the shoals of rocks. Orpheus softened by his music the toils of the voyage. Hercules, by the enormous weight of his body, nearly sunk the vessel; his insatiable appetite consumed much provision; and he perpetually broke his oar. A fortunate occurrence delivered them from the inconvenience of Hercules.

Being one day oppressed with thirst, Hercules sent his favourite Hylas, who had embarked with him, to procure some fresh water. As Hylas was drawing it out of a fountain he fell in, which gave birth to the report that he was carried off by the Nymphs. On this occasion Hercules quitted his comrades to search for Hylas.

The people of the country instituted a festival, on the anniversary of which they ran about the mountains and groves, calling *Hylas!* *Hylas!*

These Argonauts encountered many unfortunate adventures. They were obliged to cross the Symplegades, otherwise called the Cyanean rocks, which are beyond the Thracian Bosphorus, at the entrance of the Euxine Sea. These seemed to unite in order to obstruct the passage of the Argonauts, who however at length arrived at Colchis.

Jason quickly formed a friendship with Medea, the King's daughter, who was a great enchantress, and by her charms lulled to sleep all the monsters that guarded the golden fleece, of which he immediately took possession.

He instantly set sail with Medea, whom he married. This wicked woman, in order to expedite their escape, took with her Absyrtus, her young brother, tore him to pieces, and strewed his limbs along the road, expecting that Æetes his father would stop to gather them.

When arrived in Thessaly, to gratify Æson, the aged father of her husband, Medea renewed his youth by her magic art. To revenge herself on Pelias for the hatred which he bore them, she excited in his daughters, the desire of trying the same experiment on their father, who was likewise sinking with age. She per-

suaded them to cut him in pieces, and boil him in a caldron with some herbs, which she gave them. But this process had not the desired effect, and the unfortunate daughters experienced the deepest remorse at having been induced by this treachery to put their father to so cruel a death.

In the mean time Medea lived in great harmony with Jason, and had by him two children. But afterward Jason, visiting at the Court of Creon, King of Corinth, became enamoured of Creusa the King's daughter, and married her, forgetting the great obligations which he owed to Medea.

Medea resolved to revenge this injury; and pretending to approve this change, she sent the bride a casket full of jewels and other valuables, as if to testify her friendship. But the casket was by enchantment formed in such a manner, that a flame issued out of it, which set the palace on fire, together with the bride and her father Creon.

Jason hastened to punish Medea, who waited for him. On the top of a tower, after reproaching him for his ingratitude, she murdered before his eyes the two children which she had by him; she then fled through the air in a chariot drawn by two winged dragons, which conveyed her to Athens. Here she married the King Ægeus, by whom she had a son called Medus.

After having attempted to poison Theseus,

she was obliged to make her escape, and passed the remainder of her days with her son Medus, in that part of Asia, which bears her name.

CADMUS, AND THE CITY OF THEBES.

Jupiter had carried off Europa, daughter of Agenor, King of the Phœnicians, who sent his son Cadmus into different parts of the world in quest of her, with a command not to return till he had found her. Unable, after the most diligent search, to find her, Cadmus resolved to consult the Oracle of Delphi, to know in what manner he should act. He was told that he should find an ox at a particular spot, where he was ordered to fix his habitation, and to build a city. This discovery gave to the country the name of Bœotia. Preparing to sacrifice to the Gods, he sent his companions to fetch some water from the neighbouring fountain of Dirce, where they were all suddenly attacked and devoured by a dragon. Minerva advised him to destroy this monster, and sow his teeth in the earth. From these teeth, sowed by her advice, was produced a number of armed men, who killed one another with the exception of five. These attached themselves to Cadmus, and assisted him in building his city and peopling the country.

This city was called Thebes, where, after having reigned many years, Cadmus left several children, among whom were Ino, Semele, and Agave. The last frantic with rage during the celebration of the orgies of Bacchus, killed her son Pentheus, who had spoken disrespectfully of those ceremonies.

Cadmus had the misfortune to witness the misery of his descendants, which so distracted him and his wife Hermione, that they retired to Illyricum, infirm with old age. Here, according to their wish, they were transformed into serpents.

There were formerly several cities named Thebes. One in Cilicia, the birth-place of Andromache, was sacked by the Greeks on their expedition to the siege of Troy. Another in Egypt, having a hundred gates, was the largest, and gave its name to the province called Thebais, formerly celebrated as the habitation of a great number of Anchorites, who retired thither. But the most renowned of all was that of Bœotia, not only on account of its wars and great Captains, but also for being the birth-place of Bacchus, Hercules, and Pindar, the prince of Lyric Poets. As a presage of his future greatness, bees deposited their honey on the lips of the infant Pindar, and Pan with his Nymphs celebrated his birthday in all the adjacent country. Alexander the Great, when he carried fire and sword into the city of Thebes, gave orders that the

house and the family of this poet should be spared.

ŒDIPUS.

Laius, King of Thebes, after his marriage with Jocasta, the daughter of Creon, a Theban Lord, was informed by the Oracle, that he should perish by the hand of his offspring. In consequence of this information Jocasta was ordered to destroy her children as soon as they were born. On the birth of Œdipus, her mother could not prevail on herself to execute so cruel a command. The child was given to a servant, who was to put him to death; but the servant was moved with compassion at the sight of the little innocent, and only pierced his feet with a branch of osier, with which he suspended him to a tree on Mount Cithæron, exposing him thus to death. Phæbas, one of the shepherds of Polybus, King of Corinth, accidentally passing by that spot, released him from his perilous situation. Finding him beautiful and well formed, Phæbas presented him to the Queen, who received him affectionately, and nourished and educated him as her own child. On account of the swelling of his feet, occasioned by his wound, the child was named Œdipus. When he arrived at manhood he learned that he was not the son of Polybus; and to satisfy his doubts

respecting the real name of his father he consulted the Oracle, which informed him, that he would find his parent in Phocis. On his arrival there he engaged in a popular sedition, which Laius was endeavouring to appease. **Œdipus** accidentally killed his father in the tumult, not knowing him, and afterward retired to Thebes.

Juno, inimical to the Thebans, created in the vicinity of Thebes a monster called Sphinx, with the face and speech of a woman, the body of a dog, the tail of a serpent, the paws of a lion, and the wings of a bird. This monster proposed enigmatical questions to passengers, and devoured those who were unable to explain them; so that the country was desolated, and no one dared to approach the city.

The Thebans were informed that they could be released from this tyranny only by expounding one of the enigmas. The Sphinx wished to know "what animal walked on four legs in the morning, two at noon, and three in the evening." Creon, who had taken possession of the throne at the death of Laius, promised his kingdom and Jocasta, widow of Laius, in marriage to him who could explain the enigma. It was at last happily solved by **Œdipus**, who observed, that man walked on his hands and feet in the morning of life, at the noon of life he walked erect, and in the evening of his days he supported his infirmities on a staff.

The monster, finding herself foiled, dashed herself against a rock, and immediately expired. Thus tranquillity was secured to the country. **Œdipus**, in recompense, obtained the government of the kingdom, and married **Jocasta**, whom he knew not to be his mother. By her he had two sons, **Eteocles** and **Poly-nices**, and two daughters, **Antigone** and **Is-mena**.

Some time after the Gods, to avenge the death of **Laius**, sent a pestilential disease among the **Thebans**, which, according to the Oracles, would never cease till the murderer was banished. All means were employed to discover the perpetrator; and it was at length proved that **Œdipus** was the murderer of his father.

He acknowledged the truth of all that had passed. His grief was so excessive for having married his own mother, that he tore out his eyes, and sentenced himself to perpetual banishment, leaving the kingdom to his two sons.

THE THEBAN WAR.

The **Theban war** was a favourite theme of many of the ancient Poets. **Statius**, a later author, wrote twelve books; and **Antimachus**, a Grecian, who lived in the time of **Plato**, composed 24 books upon the same subject.

But Antimachus proceeded no farther in the history than merely to relate the preparations made for this famous siege, the cause of which was as follows.

Eteocles and Polynices, the two sons of **Œdipus**, judged it more expedient to reign alternately year by year, than to dismember and weaken the kingdom by dividing it.

Eteocles, being the elder, reigned first; but when the year was expired he refused to yield the sceptre. Polynices therefore resolved to force it from him by a siege, and to avenge by arms the injury which he had received. With this view he demanded the assistance of **Adrastus**, King of Argos, to whom he was already allied by a marriage with one of his daughters. Adrastus lent him all the forces of his own kingdom, and those of all the Princes who were allied to him.

The Thebans fortified themselves strongly against the attack of their enemies, and **Tiresias**, the soothsayer, promised success to their arms, provided **Menœceus**, son of **Creon**, and the last of the race of **Cadmus**, would sacrifice himself for the preservation of his country. This was a grievous condition, to which **Creon** would never consent; but the young Prince nobly sacrificed himself for the public good. He left the city with a drawn sword in his hand, and killed himself in the sight of all the people, who were assembled upon the walls.

The Thebans, as predicted, were successful.

in many attacks upon their enemies: they defeated the Argives completely, and destroyed all their Generals, except Adrastus.

Hippomedon was the first General of the Argian army, who lost his life. Euripides says of him, that he had the carriage and deportment of a giant, and that he struck fear into the hearts of all who beheld him. On his shield was represented Argus with his hundred eyes.

Parthenopæus shared the same fate with Hippomedon. He inherited the genius and disposition of his mother Atalanta, an Argian Princess, distinguished for skill in archery and swiftness in the race. Such was her pride in those accomplishments, that she determined never to marry any person who did not excel in her favourite exercises. In this Hippomenes succeeded. As a punishment for some failure of respect to Cybele, Hippomenes and Atalanta were afterward changed into a lion and lioness.

Tydeus was small of body, but strong and brave, as he evinced by many noble exploits. One of the greatest of these was his conduct when sent as ambassador to treat with Eteocles upon the claims of Polynices. Finding that he gained no advantage, and that he could no longer remain at Court, Tydeus challenged the Thebans to any kind of combat which they would propose. As he proved superior to his adversaries in every contest, fifty of the

strongest Thebans formed a plan of lying in ambush for him at his return from the place of combat; but Tydeus conquered them all, and granted life to one only, whom he sent to Eteocles as a messenger of the bad news. Tydeus at length received his death-wound by an arrow. Amphiaraus, his friend, in revenge pursued his murderer, cut off his head, and gave it to Tydeus, who, before he expired, brutally tore out the brains with his teeth, and swallowed them. Such was the displeasure of Minerva at this action, that she would not fulfil the promise which she had made to Tydeus, of bestowing immortality upon him, but transferred the gift to his son Diomedes.

The fourth General who lost his life was Capaneus. According to Philostratus he was frightfully large, and impiously declared that he feared the thunderbolts of Jupiter no more than the heat of noon, and that Jove himself should not prevent him from taking Thebes. But the thunderbolts which he defied struck him dead, as a punishment for his blasphemy.

Amphiaraus, the soothsayer, was one of the Generals of Adrastus. Foreseeing that he should lose his life at the siege of Thebes, he concealed himself lest he should be compelled to fight; but his wife treacherously discovered his place of retreat to Adrastus, and he was obliged to join the expedition. His presages were fulfilled, for when he was flee-

ing from the field of battle, the earth opened, and swallowed him and his chariot. After his death he received divine honours, and had a celebrated Oracle in Greece.

Last of all, the two brothers, Eteocles and Polynices, came to single combat, and killed each other. But death did not extinguish their hatred; for on the spot where their sister Antigone had buried them, the Furies took up their abode, and a pomegranate tree was planted near their graves, which distilled blood as symbolical of the eternal enmity of the brothers. When their bodies were laid on the funeral pile to be burnt together, the fire consumed only that of Polynices, leaving that of Eteocles to be buried in the earth.

EVENTS AFTER THE THEBAN WAR.

Creon, who had resigned the crown to Œdipus, re-established himself after the death of that Prince and of his sons, and assumed the same power and authority as before. The first use which he made of his power was to issue a command, that the body of Polynices should not receive the rite of sepulture, but be exposed to the beasts of the field, as a punishment for having conducted a foreign

army against his own country.* Antigone, sister of Polynices, secretly buried him at night, which act so enraged the King, that he commanded the corpse to be removed from the tomb, and thrown to the beasts. Antigone resolved to bury the body at the peril of her life; but she was seized by spies and condemned to be buried alive. She strangled herself before the sentence was executed.

The brutal severity of Creon occasioned many disasters in his own family. Hæmon, his son, who was passionately fond of Antigone, and on the eve of marrying her, would not survive her, and killed himself on her grave. Eurydice, the wife of Creon, after the melancholy fate of her son, killed herself.

This forms the subject of one of the tragedies of Sophocles, which was greeted with so much applause, that, in recompense, the Athenians gave the author the government of Samos.

Upon the retreat of the Argives the whole country of Thebes was covered with dead bodies. This was most lamentable, because, according to their belief, the souls of these unfortunate men languished a considerable time before they could be received into the boat of Charon, if their bodies had not been buried.

* Here seems to be a contradiction; for in the last chapter it is said that the body of Polynices was consumed by fire. EDITOR.

Adrastus sent an ambassador to Creon, requesting permission to fulfil this last duty to the remains of his men; but Creon would not listen to the proposal. Not sufficiently powerful to enforce compliance, Adrastus applied for assistance to Theseus, King of Athens, who marched his army to his succour, and obliged Creon to allow the bodies to be buried.

Capaneus alone was denied interment for his impiety to Jupiter. His body was burnt separately, and his wife Evadne, in testimony of her strong attachment to him, dressed herself sumptuously, and threw herself on the burning pile to mingle her ashes with his.

TANTALUS AND PELOPS.

While the Thebans and Argives were the sport of fortune, Tantalus and his descendants, the Tantalides, were equally afflicted by various misfortunes, occasioned by the impiety of Tantalus. Being of immortal descent he was honoured with a visit from the Gods during an excursion which they made upon earth. To prove the divinity and power of his guests he served up among other meats the limbs of his son Pelops, whom he had cruelly murdered. The Gods perceived his perfidious barbarity, and refused to touch the dish; but Ceres, whom the recent loss of her daughter

had rendered inattentive and melancholy, eat one of the shoulders. In compassion for the fate of the young Prince, Jupiter restored him to life; and instead of the shoulder, which Ceres had eaten, substituted one of ivory, which possessed the property of healing by its touch all kinds of disease. As a punishment for his cruelty, Tantalus was condemned in hell with an insatiable hunger and thirst in the midst of abundance.

Tantalus had a daughter named Niobe, who fell a sacrifice to her intolerable pride. Having a great number of children, she had the temerity to treat Latona, who had only two, with overbearing arrogance. Provoked at her insolence, Latona applied to Apollo and Diana, who destroyed all Niobe's boasted offspring except Chloris; and Niobe was so shocked at her misfortune, that she was changed into a rock.

Pelops quitted Phrygia and repaired to Elis, where he became enamoured of Hippodamia, the daughter of King Œnomaus, who, having been informed that he should perish by the hand of his son-in-law, determined to give his daughter to him only who could beat him in the chariot race; and if conquered, those who entered the list were to forfeit their lives.

Undaunted at this condition Pelops undertook the contest. To secure his success, he previously bribed Myrtilus the charioteer of

Enomæus, who disposed the axle-tree of the chariot in such a manner as to break in the course. The King was thrown to the ground and killed; and thus left his kingdom and daughter to Pelops, who acquired great celebrity, and gave his name to Southern Greece. He was unfortunate in his children, Atreus and Thyestes. Agamemnon and Menelaus, sons of Atreus, obtained a distinguished name in history.

ATREUS AND THYESTES.

The hatred which existed between those two brothers formed the subject of many tragedies. Thyestes, whose only aim was to torment Atreus, dishonoured his bed, and then retired to a place of safety. Atreus, who had the children of Thyestes in his power, feigned to forget all that had passed, and invited his brother to a feast, as if to terminate amicably all their differences. Desirous of seeing his children, Thyestes gladly accepted the invitation. After the repast, Atreus produced the heads and hands of his brother's children, and informed him that he had been feasting on their flesh. According to the Poets, the sun was eclipsed, and returned to the East, that it might not witness so horrible an action.

One crime leads to another. It happened that **Ægisthus**, son of Thyestes, who was sup-

posed to be dead, having been exposed to perish in a wood, was preserved and nourished by some goats. Thyestes made him the instrument of his revenge on Atreus. Ægisthus espousing his father's cause, imbrued his hands in the blood of Atreus, and killed his son Agamemnon, after his return from the siege of Troy, which he accomplished through the means of Clytemnestra, the wife of Agamemnon, whom he corrupted and won over to his interest.

We shall hereafter relate in what manner Orestes, son of Agamemnon, revenged his father's death, killed Ægisthus, and put to death Clytemnestra, his own mother, for her singular impiety.

PROGNE AND PHILOMELA.

The history of these two sisters is replete with unfortunate adventures, and celebrated among the poets. Progne was the daughter of Pandion, King of Athens, and married to Tereus, King of Thrace, by whom she had a son called Itys. Progne was so melancholy at the separation from her sister, to whom she was strongly attached, that she prevailed on her husband, who was going to Athens, to bring Philomela to Thrace. The desired permission was easily obtained from Pandion. Tereus abused the trust, offered violence to

Philomela, and afterward cut out her tongue, that she might not be able to discover his barbarity, and the indignities which she had suffered. He confined her in a lonely castle, and reported that she had died accidentally on the road.

Notwithstanding the precautions of Tereus, Philomela found means of informing her sister of her misfortunes. She described on a piece of tapestry her situation, and every thing that had befallen her, and sent it secretly to Progne. Inconsolable at this intelligence, and determined upon revenge, Progne waited till the celebration of the orgies of Bacchus, when she had the liberty of wandering from home, and exercising all kinds of violence. She hastened to deliver her sister from her confinement, and concerted with her the best means of punishing the cruelty of Tereus. She murdered her son Itys, and served him up as food before her husband during the festival. When he perceived the deception, he drew his sword and was going to stab the sisters, when the Gods metamorphosed him into a hoopoe, Philomel into a nightingale, Progne into a swallow, and Itys into a pheasant.

HISTORY OF THE TROJAN KINGS.

The city of Troy was anciently the capital of Asia Minor, equally celebrated for its

riches and greatness, as for the war maintained against the Greeks. It was situate in Phrygia, a country on the coast of the Ægean Sea, near the Hellespont, and opposite to Thracian Chersonesus. The Island of Tenedos was at a short distance from it. The River Scamander, rising at the East of Mount Ida, flowed near the city, below which it formed a junction with the Simois, and emptied itself into the promontory of Sigæum.

Dardanus, son of Jupiter and Electra, laid the foundation of Troy, and was its first Monarch. Having killed his brother Jasius, Dardanus was obliged to make his escape, and retire to Phrygia, where he married the daughter of Teucer. With this King he divided the government of the country, which from them was sometimes called Teucria, and sometimes Dardania, the ancient names for Troy. This happened about the time when Joshua succeeded Moses to conduct the Israelites into Palestine, nearly seven hundred years after the establishment of the Assyrian Empire.

Dardanus was succeeded by Erichthonius his son, from whom descended Tros, who, making himself King, changed the name of the city over which he presided, and called it Troy, and the country Troas. Among other children Tros had Ganymede, who was carried off by Jupiter; Assaracus, from whom descended Anchises the favourite of Venus,

who gave birth to *Æneas* on the borders of the river *Simois*. But the greatest of his children, and heir to the crown, was *Ilus*, who improved the city, and gave it the name of *Ilium*. *Laomedon* was the son and successor of *Ilus*, and built the walls of *Troy* by the assistance of *Apollo* and *Neptune*, to whom he had promised a recompense. When the walls were finished he refused to reward the labours of the Gods, who in revenge oppressed him with divers misfortunes, and obliged him to expose his daughter *Hesione* to be devoured by sea monsters. *Hercules* offered to deliver *Hesione* for a promised reward, but when the monster was destroyed *Laomedon* behaved with his former perfidy; upon which *Hercules*, assisted by his allies, and particularly by *Telamon*, King of the Island of *Salamis*, assembled a numerous army against him. They attacked and killed the treacherous *Laomedon*, pillaged his treasures, gave his daughter *Hesione* in marriage to *Telamon*, and took his son prisoner, who was afterward ransomed by his subjects. Hence the origin of the name of *Priam*, which in Greek signifies *redeemed*.

Priam, having taken possession of the kingdom, extended it by his conquests, embellished and brought it to the height of splendour, and repaired the walls of the city with forts and bulwarks, which in those days were called *Pergama*.

He married Hecuba, daughter of the King of Thrace, by whom he had many sons, the most illustrious of whom were Hector, Polites, Deiphobus, Helenus, Troilus, Paris and Polydorus. The most celebrated of his daughters were Polyxena, Cassandra, and Creusa. His court was the seat of the greatest magnificence, and he reigned prosperously for many years. But he experienced the misfortune of living to see the total destruction of Troy, which had stood three hundred years.

PARIS.

Before the birth of Paris, Hecuba dreamed that she was to produce a burning torch, which one day would kindle the flames of war and lay waste the country. To avert the threatened misfortune Priam ordered the infant to be exposed to wild beasts; but Hecuba was so much affected at the sight of the lovely child, that she gave private instructions, that he should be nourished by the shepherds on Mount Ida. His obscure and mean education however did not stifle the disposition and endowments which he derived from his birth. He gave early proofs of courage and intrepidity, of prudence and equity, which would have done honour to a Monarch. His character was so well established, that Juno, Venus, and Minerva, appointed him

arbiter of a great contest, in which they were engaged. At the marriage of Peleus and Thetis the Goddess of Discord, who had not been invited to partake of the entertainment, threw into the assembly a golden apple with this inscription: "To the handsomest." Each laid claim to the apple, and it was at last agreed, that Paris should be the umpire. Paris, corrupted by the charms of Venus, who promised him the most beautiful woman in the world in marriage, adjudged the prize to her. His contempt of Juno's riches and Minerva's wisdom drew upon him and his family the hatred of those two Goddesses.

Some time afterward Paris discovered his real birth. The princes of the country assembled near Troy to evince their valour and strength in wrestling. Paris entered the list of the combatants, and beat all his antagonists. Hector, son of Priam, challenged him, and was vanquished. His rage was so excessive at finding himself defeated by a shepherd, as he thought him, that he pursued him closely, and would have put an end to his existence, if Paris had not, in testimony of his royal birth, showed him some jewels, which the Queen had formerly given to his nurse, and thus discovered himself to be his brother.

Priam, who had admired his courage and address in the combat, acknowledged him as his son, took him to his palace, furnished him with an equipage suitable to his quality, for-

getful of the alarming dreams, which had induced him to meditate his ruin.

The splendour and pleasures of the court were not able to enervate the active mind of Paris. He equipped a fleet of twenty sail to redeem Hesione his father's sister, whom Hercules had carried away and given in marriage to Telamon. This was the pretended object of his voyage; but his motives were different. Venus had led him to expect the fairest of women for his wife; accordingly he visited Sparta, the residence of Helen, the beauty of the age, who had married Menelaus. He was received with every mark of respect, and the King placed so much confidence in him, that he left him at his palace during his voyage to Crete, whither business called him. Paris abused the hospitality of his royal host, for he insinuated himself into the favour of Helen, and persuaded her to elope with him and flee to Asia.

Priam was not much incensed at this treacherous conduct of his son. The ill treatment which he had received from the Greeks during his captivity, and the cruel manner in which they had pillaged Troy in the time of Laomedon, had planted the seeds of animosity against them in his heart. Beside the gratification of satiating this hatred, he hoped to recover his sister Hesione from them.

CONSPIRACY OF THE GREEKS AGAINST THE TROJANS.

Agamemnon, King of Mycene, a country situate in the Peloponnesus, near Argos, took an active part in revenging the wrongs of his brother Menelaus. They were the sons of Atreus, and obtained the name of Atridæ.

Agamemnon was the first to inform the Grecian Princes of the dishonour received by the nation from the enterprise of Paris. An assembly was accordingly summoned both at Sparta and Argos; and it was resolved that all their forces should join under the command of Agamemnon, to revenge the public injury, solemnly vowing not to lay down their arms till they had conquered the Trojans.

After this unanimous determination some of the Princes began to repent of their oath, and would willingly have excused themselves from acting in the war. Ulysses, son of Laertes, King of Ithaca and Dulichium, two small islands in the Ionian Sea, was so strongly attached to his wife Penelope, and to his son Telemachus, that he could not resolve upon a separation. He pretended to be insane, and yoked a horse and bull together, and ploughed the sea shore, which he sowed with salt instead of corn. He was a Prince of such judgment and skill in military affairs,

that the expedition would not sail without him. Palamedes discovered his dissimulation by placing before the plough the infant Telemachus. Ulysses turned away the plough from the furrow, that he might not hurt his child. This act convinced the Greeks that he was not really mad. He was therefore obliged to go to the war. He did not fail to punish Palamedes for his artifice, for during the siege of Troy, he forged a letter, as coming from King Priam to Palamedes, who, from its contents, was accused of treason and stoned to death.

The Grecians had great difficulty in obtaining the assistance of Achilles, son of Peleus and Thetis. He was esteemed an invincible warrior; and the Oracles had declared that Troy could not be taken without his aid. His education was entrusted to the Centaur Chiron, who taught him the art of war, music, and physic. He fed him with the marrow of wild beasts, and thus rendered his activity and vigour equal to those of animals. Thetis afterward plunged him into the Styx, and by this means rendered him invulnerable in every part except the heel, by which she held him. Fearful for the safety of her son, when the armies assembled to besiege Troy, she privately sent him to the Court of Lycomedes, disguised in a female dress. He became enamoured of Deidamia, one of the King's daughters, by whom he had a son

named Neoptolemus. As his assistance was necessary to the conquest of Troy, Ulysses went to the court of Lycomedes in the habit of a pedlar, and exposed jewels and arms for sale. Achilles, whose natural disposition led him to the choice of arms, discovered his sex, and followed Ulysses to the war. Vulcan, at the entreaties of Thetis, made him strong armour, which was proof against all weapons.

Some years elapsed in the preparations necessary for the enterprise. The Port of Aulis in Bœotia, opposite to the Island of Eubœa, now called Negropont, was the rendezvous of all the troops. The fleet, consisting of between twelve and thirteen hundred vessels, was retarded by an unfortunate accident.

Agamemnon, the General of the army, accidentally put to death in the chase Diana's stag. In revenge the Goddess produced an epidemical disease among the troops, which destroyed great numbers; and likewise raised a storm, which prevented the fleet from sailing. The Oracles declared that there were no means of putting an end to these evils, which augmented daily, and of appeasing the anger of the Goddess, but by shedding the blood of Agamemnon on the altar. Ulysses, understanding the purport of this decree, artfully contrived to bring Iphigenia, daughter of the King, to Aulis. Agamemnon was nearly overwhelmed with grief at the apprehension of immolating his beloved daughter; but he

was obliged to yield to necessity. Iphigenia was on the point of receiving the fatal stroke, when Diana, moved with compassion, substituted a stag as a victim, and transported the Princess to Taurica, where she entrusted her with the care of her temple. After this event all circumstances conspired to ensure the expedition a safe voyage to Troy. Telephus, King of Mysia, was the only one who opposed their passage; but he was soon disabled by a wound from the lance of Achilles. The only remedy for the pain caused by the wound was to be obtained from the very lance which had inflicted it. Hence he sought the friendship of Achilles, who, having been instructed by Chiron, an expert physician, sent him a remedy, which was partly composed of the rust of the weapon.

THE SIEGE OF TROY.

The Greeks, having besieged the walls of Troy, met with a more powerful resistance than they expected. Priam was furnished with all the necessaries for supporting a long war. Memnon, one of the bravest Captains of the age, brought to his assistance a numerous body of Assyrians. Penthesilea, Queen of the Amazons, brought well disciplined troops. Rhesus, King of Thrace, and Sarpedon, King of Lycia, and son of Jupiter,

brought armies to his relief. Beside these supplies, the Trojans placed particular confidence in their *Palladium*, a statue of Minerva which had dropped from the clouds, and on the preservation of which depended the safety of Troy. The Romans, in the time of Numa Pompilius, had the same belief in the efficacy of a sacred shield, called Ancile, which fell from heaven.

Some of the Deities acted in opposition to the Trojans. According to Homer the Gods being assembled before Jupiter to discuss the subject, disagreed in their opinions so far as almost to come to battle. Apollo declared against Neptune, Minerva against Mars, Diana against Juno, Mercury against Latona, and the River Scamander (which the Gods named Xanthus) against Vulcan.

This Scamander perceiving that Achilles was desolating the whole country surrounding Troy, and that the course of his waters was arrested by the multitude of dead bodies, formed a junction with the neighbouring river Simois, and attempted to drown Achilles, and nearly effected his purpose, when Juno called Vulcan to his assistance. Vulcan surrounding himself with flames of fire, rushed impetuously into the river, and nearly dried up its waters.

The siege of Troy lasted ten years, and was very destructive to both armies, each losing many illustrious persons. Many ac-

quired glory, which has immortalized their memory.

Among the Grecian Kings and Chieftains Achilles was most distinguished by his valour and intrepidity. Many others acquired celebrity, as Patroclus the favourite of Achilles, Idomeneus son of Deucalion, Ajax son of Telamon, another Ajax son of Oileus (who was swift in the course, and skilful in drawing the bow and throwing the javelin), Sthenelus son of Capaneus, Diomed son of Tydeus. He was different from the cruel Diomed whom Hercules killed, for he was brave and good: in battle he appeared like a thunderbolt or a torrent, and was surpassed in martial reputation by none but Achilles and Ajax the son of Telamon. Ulysses united subtlety with generosity, and invented all kinds of stratagems to conquer his enemies. Nestor, in spite of his age, which was three generations of men, was of essential service by his wisdom and sagacity; and gained every heart, by his eloquence, which was so mild, that it appeared like honey flowing from his mouth. Agamemnon was often heard to say, that if there had been ten Nestors in the army, Troy could not have resisted so long. Two soothsayers, Calchas and Eurypylus, exposed the future to their view; Machaon, son of Esculapius, healed all wounds; Epeus, an excellent engineer, among other warlike instruments fabricated the wooden horse to destroy

the walls of the city. In the whole army there was but one exceptionable man, whose name was Thersites. He was deformed and illiberal, and ridiculed his fellow soldiers. Achilles, indignant, killed him with one blow of his fist.

The first Grecian who set foot on the Trojan shore was Protesilaus. He was killed by Hector as soon as he leaped from the ship. Lóadamia, his wife, in alleviation of her distress, obtained from the Gods the privilege of seeing his ghost, but she died in the act of embracing the phantom.

Much blood was shed in the frequent combats with the besieged. Troilus, one of the sons of Priam, in spite of his youth, engaged Achilles with the greatest intrepidity, and fell under the stroke of his powerful antagonist. The Trojans mourned his untimely fate, and more particularly as the Oracle had declared, that the city would be impregnable during his life. His brother Hector revenged his death by slaying all the Greeks who came in his way; and the Trojans often said, that Hector alone was capable of destroying the whole army of the enemy.

The love of women proved more pernicious to the Greeks than the weapons of the Trojans. The camp was visited by a plague as a punishment to Agamemnon, for carrying off one of the Priestesses of Apollo; and it was not removed till by the advice of Calchas, Achilles

had obliged Agamemnon to restore the Priestess to her parents. This circumstance produced enmity between the two commanders; and Agamemnon took away by force Briseis from Achilles, for which affront the latter refused to appear again in the field.

Patroclus putting on the armour of Achilles attacked Hector, and was killed by him. Achilles returned to the camp to revenge the death of his faithful friend Patroclus. Armed in a new coat of mail, forged by Vulcan, he challenged Hector, and slew him. He then tied his corpse by the heels to his chariot, and dragged it three times round the walls of Troy; after which he permitted Priam to ransom and carry it away.

The death of their bulwark was a source of astonishment and grief to the Trojans. They suffered another loss in the death of Penthesilea, Queen of the Amazons, by Achilles, who, assisted by Diomedes, defeated all her companions. Memnon resolved to repair these misfortunes; and the Trojans regarded him as their supporter; but he was severely wounded by Ajax, and afterward killed by Achilles in single combat.

Hecuba, witnessing the defeat of so many of her children, determined to be revenged on Achilles. Paris made use of perfidy to assist her purpose. Perceiving that Achilles was enamoured of his sister Polyxena, he flattered him with the hope of marrying her and under

pretence of considering the subject more securely, conducted him to the temple of Apollo, where, in an unguarded moment, he aimed an arrow at his vulnerable heel, and killed him.

The death of Achilles was greatly lamented by the Greeks, who buried his body at Sigæum, where they raised temples to his memory. A dispute arose between Ulysses and Ajax the son of Telamon, respecting the arms of Achilles. Ajax asserted his claim to them by his superior valour, and by the right of relationship. But the eloquence of Ulysses charmed the arbiters of the difference to such a degree that they decided in his favour. Ajax was so enraged that he lost his senses, and slaughtered a whole flock of sheep, supposing them to be the chiefs who had given the preference to Ulysses. When he recovered his senses, and discovered his folly, he put an end to his life with the sword which had been presented to him by Hector; thus verifying the Grecian proverb—*Fatal are the gifts of a foe.*

The death of Achilles restored courage, joy, and hope to the Trojans. But these were not of long continuance, for Pyrrhus, the son of Achilles, who had lately arrived from Greece, succeeded to the offices of his father, and revenged his death by several combats, in which he vanquished the enemy. He slew the traitor Paris; though it is affirmed by

many writers, that Philoctetes killed him with one of the arrows of Hercules.

At length, to complete the misfortunes of the Trojans, Ulysses, accompanied by Diomedes, carried off their *Palladium*. Priam now resolved to capitulate with the besiegers, though he had no inclination to restore Helen, whom Deiphobus, another of his sons, had married after the death of Paris. Æneas and Antenor were deputed to make the treaty; and a peace was concluded on condition that the Trojans should furnish a sum of money and provisions to enable the Greeks to return to their respective countries.

CAPTURE AND DESTRUCTION OF TROY.

The peace was only an artifice of the Greeks, by which they meant to surprise the Trojans. They pretended to make a present to Minerva, to appease her anger, as if they had offended her by carrying off and profaning the *Palladium*. They built a wooden horse of a prodigious size, in which they deposited some of their most courageous soldiers, and left it before the walls of the city. They then led away their armies as if on their return home, though in fact they merely retired to the isle of Tenedos to witness the success of their enterprise.

Feeling themselves secure, the Trojans gladly left the city, where they had been so long confined, and visited the plains which had been occupied by the Greeks. Here they viewed and admired the prodigious horse, and deliberated on the propriety of giving it a place in the city. Laocoon opposed the plan, and threw a javelin against its sides, which impiety the Gods punished by sending two enormous serpents to strangle his two sons. The father, attempting to defend his children, was squeezed to death in the coils of the serpents, which afterward stationed themselves at the foot of Minerva's statue. This circumstance partly determined the Trojans to draw the machine into the city.

To lull the enemy into a belief of security, Ulysses despatched Sinon to Troy as a spy. He went with his hands bound behind his back, and by solemn protestations assured Priam, that the Greeks were gone from Asia; that they had been ordered to sacrifice one of their soldiers, to render the winds favourable to their return; and that, at the instigation of Ulysses, the lot had fallen on him. He likewise informed them that the Greeks hoped to obtain the pardon of Pallas by consecrating to her the horse, which they had made of an enormous size, to prevent its entrance into the city, and the Trojans from deriving any advantage from it. The credulous Trojans no longer hesitated, but made an opening in the

walls, and dragged the horse into the city. The remainder of the day was devoted to drinking and dancing.

Sinon perceiving the success of his artifice in the security of the Trojans, in the middle of the night released the soldiers from the belly of the horse, and kindled a fire as a signal to the Grecian army, which was silently approaching. In a short time it entered through the breach in the wall, and dispersing, began to plunder and set fire to the whole city.

To revenge the death of his father Pyrrhus repaired to the royal palace, where he massacred Priam, and Polites, one of his sons, before the altar of Jupiter. He then sacrificed Polyxena, to appease the shade of Achilles, who had been enamoured of her. He granted life to Andromache, the wife of Hector, whom he carried into Greece and married. He had by her a son named Molossus, who became King of a part of Epirus, which from him received the name of Molossia.

Cassandra fled for refuge to the statue of Minerva, where Ajax the Locrian offered violence to her. Agamemnon admired her for her excellent qualities, married her, and took her with him into Greece.

Menelaus killed Deiphobus and recovered Helen. Hecuba fell to the lot of Ulysses. Helenus, son of Priam, a celebrated soothsayer, was preserved by Pyrrhus, whose gra-

itude he had excited by warning him to avoid a dangerous tempest, which proved fatal to all who set sail.

The life of Astyanax, son of Hector, was nearly spared by the entreaties of his mother Andromache; but Ulysses, who was afraid that the young Prince would one day revenge the death of his father, sentenced him to be precipitated from the top of a tower.

We have related the impiety of Ajax the Locrian at the statue of Pallas; for which she pursued him with vengeance upon his return home. She obtained from Jupiter the disposal of his thunders, and from Neptune the power of exciting tempests, and thus destroyed the ship of Ajax in a storm. Ajax swam to some neighbouring rocks, called Gyres, to which he fixed himself, boasting that he had saved his life by the strength of his arm, in spite of the interposition of the Gods. Neptune was so much offended that he struck the rock with his trident, and Ajax was thus thrown into the sea and drowned. Thetis, moved with compassion, buried him with her own hands on the sea-shore.

Irritated at the iniquitous manner in which the Grecian Chiefs had condemned his son Palamedes to death, Nauplius lighted fires on the top of Mount Caphareus, which was surrounded by dangerous rocks, that the fleet might be wrecked upon the coast. This arti-

fice did not succeed, for Ulysses and Diomedes steered a different course.

The ship of Idomeneus, one of the most valiant Chiefs, being on the point of foundering, he vowed to Neptune, that if he escaped from the fury of the winds and waves, he would offer to him whatever living creature first presented itself to his view on the Cretan shore. It unfortunately happened to be his only son, who came to congratulate him on his safe return. Idomeneus performed his promise to Neptune.

THE ADVENTURES OF AGAMEMNON AND HIS SON ORESTES.

Agamemnon returned from the Trojan war covered with glory; but he found that he had to encounter at home more dangerous enemies than those which he had overcome. His wife Clytemnestra, after a shameful commerce with Ægisthus during his absence, murdered him, as we have related. Cassandra, whom he had brought from Troy, had predicted this event, and incessantly warned him not to trust himself in his own country. But, as a punishment for some offence which she had given to Apollo, the God contrived that no credit should be given to her predictions.

Shocked at the murder of his father, Orestes put to death the perpetrators Ægisthus

and Clytemnestra his own mother. The remorse of conscience, occasioned by this act of matricide, almost broke his heart. He had perpetually before his eyes the dreadful spectacle of a mother assassinated by her son. His torment became insupportable, and on his application to the Oracles for advice, he was informed that he could be delivered from the persecution of the Furies by bringing into Greece Diana's statue, which was in Taurica. Thither he repaired, accompanied by his friend Pylades, son of King Strophius. These two young Princes were bound to each other by inviolable attachment; and on this occasion Pylades testified the sincerity of his professions.

The enterprise in which they engaged was arduous. The laws of Chersonesus decreed, that all strangers should be arrested and immolated on the altar of Diana. Orestes and Pylades were seized and carried before Thoas, the King of the place. Iphigenia was Priestess of Diana's temple, and it was her office to shed the blood of these strangers. Finding that they were Grecians, she was anxious to learn something of a country which had given her birth. She was much interested in their misfortunes, and offered to spare the life of one of them, provided he would convey letters from her to Greece. After the most painful struggles of friendship Pylades consented to take charge of her

letters. They were directed to Orestes, and this circumstance led to a discovery that the Priestess was sister to the victim. As soon as Iphigenia recognised him for her brother, she resolved to assist the young friends in effecting an escape. They murdered Thoas, and fled from the country, carrying with them the statue of Diana. Thus Orestes returned to Greece, relieved from his remorse of conscience. He resumed the government of his kingdom, and built several towns in Thrace, among which was Oresta, since called Adrianople.

ADVENTURES OF ULYSSES.

After having supported the fatigues and labours of a war of ten years, Ulysses was the sport of fortune for ten years more, during which time he encountered many calamities by land and sea. He had no sooner embarked than a tempest drove him on the coast of Thrace, where he was deprived of Hecuba, who discovered on the shore the body of her son Polydorus, whom she had, at the commencement of hostilities, confided to the protection of her kinsman Polymnestor, King of the country. She determined to revenge her son's death, for which purpose she called out, Polymnestor! as if wishing to impart something of the greatest importance. The tyrant was drawn into the snare, and as soon as he

came to her she tore out his eyes. Unable to support the condition to which this action reduced her, she put an end to her existence. Ovid informs us that she was pursued by the Thracians, who stoned her almost to death, and then she was metamorphosed into a dog.

Ulysses regretted bitterly the loss of what he valued most of his share of the plunder of Troy. But his misfortunes did not terminate here. He was next carried by contrary winds to the country of the Lotophagi, a people on the coast of Africa, who took their name from the *Lotus*, a fruit so agreeable to the palate that his companions lost all desire of returning to Greece. He compelled them to enter their vessels and leave the country.

Another tempest drove them to Sicily, where they fell into the hands of Polyphemus, the Chief of the Cyclops, who devoured five of them, promising Ulysses, by way of courtesy, that he would attack him last. But Ulysses intoxicated him, and then put out his eye, after which he escaped from the cave and fled for protection to the God *Æolus*, who gave him a kind reception, and presented him with a bag containing all the winds which could obstruct his return home. The curiosity of his companions had nearly proved fatal, for as they opened the bag to see what it contained, the winds rushed out and drove the vessels back to the isle of *Æolia*. The God refused a second admission to them, and they

were obliged to take shelter near the coast of the Læstrygones, a nation of the Anthropophagi, whose King was named Antiphates. This cannibal devoured one of the men, who went to examine the country, and sunk the fleet with stones, except the ship which carried Ulysses.

Escaping from this tyrant Ulysses directed his course toward the Island of *Ææa*, the habitation of the magician Circe, daughter of the Sun, and wife to a Sarmatian Prince. She was celebrated for her knowledge of magic and poisonous herbs, the power of which she tried upon her subjects, and even poisoned her husband to obtain the kingdom. She was expelled by her subjects, and obliged to seek refuge upon the promontory of an island on the coast of Italy. Ulysses despatched some of his companions to reconnoitre the country; but by the potions of Circe, which were administered to them as cordials, they were changed into swine. Only one escaped this metamorphosis, who returned to his master, and informed him what had happened. Having received from Mercury an herb called *moly*, which fortified him against all enchantment, Ulysses determined to go in person to the Sorceress. Thus prepared, he went to Circe, and demanded, sword in hand, the restoration of his companions to their former state. She restored them, and loaded him with pleasures and honours. In this retreat

he had by Circe several children, among whom was Telegonus.

Ulysses next visited the infernal regions to consult the Oracles on a safe method of returning to his native country. Here he found Elpenor, one of his men, who being intoxicated had fallen from the top of a house and was killed. He likewise saw the shades of his mother Anticlea, and of Tiresias the soothsayer. Having satisfied himself respecting his future destiny, he returned to Circe, from whose habitation he embarked to pursue his voyage.

We have already mentioned in what manner he escaped the allurements of the Syrens. Having, by the directions of Circe, passed the whirlpools and shoals of Scylla and Charybdis, he made toward Sicily. Here he met Phæusa, one of the Heliades, who was entrusted with the care of the flocks sacred to her father. According to the instructions of Circe Ulysses warned his men against touching the flock. Famished with hunger, and perceiving Ulysses to be asleep, they attacked some of the oxen. The first pieces of flesh which they put on the fire to roast uttered such hideous cries, that the men forsook their posts and ran to the ship. The consequence of this act was, that the vessel was wrecked, and all perished, except Ulysses, who fastened himself to a plank and swam to the Island of Ogygia. Here he was kindly received by the Nymph

Calypso, who entertained him for several years, and at length furnished him with a ship well equipped for his voyage.

He had nearly gained the desired haven, when Neptune, as a punishment for his perfidy in suffering his son Polyphemus to be robbed of his sight, raised a storm and sunk his vessel. Ulysses was reduced to despair, but was luckily supplied by Leucothoe with a plank, which carried him to the Island of Corcyra. Nausicaa, daughter of Alcinous, King of the Island, meeting him naked on the seashore, gave him a cloak to throw over his body, and conducted him to the court of the Queen her mother, who received him hospitably, entertained him in a manner suitable to his rank, and provided a vessel for his departure.

It was now the twentieth year of the absence of Ulysses from Ithaca, and during the whole time Penelope had suffered incessant depression of spirits and impatience for the return of her husband. Her anxiety increased at the conclusion of the Trojan war, when he did not return like the other Princes. As she received no intelligence of his situation, she was beset by a number of importunate suitors, who wished her to believe that her husband had been shipwrecked. Her attachment to her absent husband was such, that she received their addresses with coldness; but she thought it proper to promise that she would make choice of one of them when she had completed a

piece of tapestry, which she had undertaken to work. She baffled the expectations of her admirers by undoing at night what she had done in the day. This artifice has given rise to the proverb of *Penelope's web*, which is applied to whatever labour can never be ended.

When Ulysses was informed that his palace was frequented by a number of suitors, he was at a loss to determine in what manner he could best secure his personal safety. Minerva advised him to assume the habit of a peasant. In this disguise he made himself known to his son Telemachus, and to the veteran officers in his service; and by their assistance he re-established himself upon the throne, and put to death the suitors.

After these numerous trials Ulysses did not enjoy a long interval of repose. He had been informed by Tiresias that one of his own sons would be the instrument of his death. To avoid this misfortune he retired to a life of solitude. Here however he did not escape, for Telegonus, his son by Circe, arriving in Ithaca to pay his respects to his father, was denied admission, as a stranger. A tumult ensued, which Ulysses attempted to quell; and Telegonus unknowingly killed him with a javelin.

HISTORY OF ÆNEAS

After the destruction of Troy the Trojans were under the necessity of seeking their fortune elsewhere. The Heneti, a people of Paphlagonia, with some others, put themselves under the command of Antenor, a General in the Trojan army. Many followed Francus, the son of Hector. The greatest number enlisted under Æneas, son of Anchises and Venus, and husband of Creusa, daughter of Priam.

Antenor migrated to the borders of the Adriatic Sea, now called the Gulf of Venice, where the Heneti, who accompanied him, laid the foundations of the city, where Venice has since been built. Antenor quitted the sea coast, and built the town of Padua, called by the Latins *Patavium*.

Francus established himself and followers near the Rhine, and afterward settled in Gallia. It is said that the French took their name from him.

Having collected every thing which escaped the flames of Troy, Æneas carried away upon his back his father Anchises, and the statues of the household gods, and led by the hand his son Ascanius. He repaired to Antandros, a city of Phrygia, where he found his fleet of twenty ships ready to sail. He sailed toward Thrace, where he intended to

build a city, but was deterred by lamentable shrieks, which issued from the grave of Polydorus, whom Polymnestor had cruelly put to death.

From Thrace Æneas steered toward the Island of Crete, whence he was driven by a pestilential disease which raged there. He was at length informed by a vision, that Italy was the place of his destination, and the seat of his future conquests. Consequently he set sail for Italy, but a storm drove him to the Strophades Islands, where he was persecuted by the Harpies. From the Strophades he coasted along Epirus, where he luckily met Andromache. After the death of Hector she had fallen to the lot of Pyrrhus, who had repudiated her, and given her in marriage to Helenus, whom he had rendered master of Epirus.

Having received from Helenus a welcome reception, and the necessary instructions for his voyage, Æneas set sail for Italy, and arrived safely in Sicily. He passed the habitation of the Cyclops, where he delivered an unfortunate companion of Ulysses.

Anchises was worn out with old age, and died at Drepanum. Æneas received great consolation under this affliction from the kindness of Acestes, King of the country, by whom he was furnished with provisions for the voyage.

Juno, an inveterate enemy to the Trojans,

entreated Æolus to give vent to the winds, that Æneas might be shipwrecked, which would have happened if Neptune had not interfered. Indignant at Æolus for having complied with Juno's request without his permission, Neptune calmed the waves, and the fleet arrived on the coast of Africa seven years after its departure from Troy.

We must here introduce the history of Dido, daughter of Belus, King of Tyre, and wife of Sichæus. Pygmalion her brother, who succeeded to the throne after the death of Belus, murdered Sichæus to obtain possession of his immense riches. Dido was disconsolate at the loss of her husband. Being informed that the tyrant meditated her destruction, she collected all her treasures, and, accompanied by a number of Tyrians, to whom the cruelty of her brother had become odious, she set sail in quest of a new settlement. She put into a port of Africa opposite to Trocala in Sicily, where she determined to establish herself. Not being able, with the highest price to procure more land than could be covered with a bull's hide, she ordered the skin to be cut into small thongs, which encompassed a large space of ground, on which she built the city of Carthage.

Æneas solicited the protection of Dido, who gave him a favourable reception. She conceived an affection for him, and wished to marry him, in spite of the determination

which she had made not to marry again. She had just refused an offer from Iarbas, King of Mauritania, who was deeply affected by her rejection.

Æneas was commanded by Jupiter to quit Africa and pursue his destiny, which called him to Italy. Finding that she could not detain him, Dido uttered all the reproaches which despairing love could suggest, and then mounted a funeral pile and stabbed herself in his presence.

From Carthage Æneas went to Cumæ, and sought out the Sibyl, who conducted him to the infernal regions, where he heard from his father all that was to befall himself and his posterity. Having satisfied himself on these points, he returned to his ship, and sailed to the mouth of the Tiber. Latinus, the King of the country, received him hospitably, and promised him his daughter Lavinia in marriage, though she had been betrothed to Turnus, King of the Rutuli.

These fortunate circumstances in the beginning presaged complete success, and alleviated the pressure of all the miseries to which Æneas had been exposed during so many years. But Juno, impatient at his success, summoned Alecto, one of the Furies, from Hell, to kindle the flames of war, and defeat the pretensions of the Trojans. Consequently Turnus declared war against Æneas, and was assisted by his allies, so that the Trojans

were inferior in number. The God Tiber advised Æneas to ascend toward the eminence on which Rome was afterward built. There he met with King Evander, with whom he formed a friendship, and obtained from him a considerable reinforcement under the command of Pallas, the King's only son. Æneas, taking advantage of a favourable opportunity, brought over to his party a body of Tyrians, who were in arms against their King Mezentius, who exercised over his subjects great cruelty, even tying the living to the dead, face to face, and suffering them to die in that situation.

The army of Æneas suffered considerably during his absence, by the frequent attacks of Turnus; and the Rutuli set fire to his vessels, which were transformed by Jupiter into Sea Nymphs. At length Æneas arrived with a body of Tyrians; and Venus concurred with Jupiter in counteracting the malignity of Juno, and presented her son with a shield wrought by Vulcan, on which were represented the future glorious adventures of the Roman nation.

The war became destructive on both sides. Æneas was afflicted by the death of Nisus, Euryalus, and Pallas: but he revenged their untimely fate by killing Mezentius and his son Lausus. Camilla, Queen of the Volsci, added greatly to the strength of the Rutulian army. She was educated in the woods.

Among other valuable qualities she possessed great generosity, and such swiftness, that she scarcely touched the ground as she ran, and could skim over the sea without wetting her feet. She was killed by a blow of the javelin.

In one of the skirmishes Æneas was wounded by an arrow. Venus cured him by applying dittany to the wound, which circumstance renovated the courage of the Trojan army. Turnus, finding his resources failing, challenged Æneas to single combat, which should decide the war.

Æneas accepted the challenge, and soon laid his adversary in the dust. After this, he married Lavinia, succeeded his father-in-law, and built the town of Lavinium in honour of his wife. Ascanius, his son, reigned next, and built Alba, whither he transferred the seat of his empire. His descendants reigned in Alba till the time of Romulus, who laid the foundation of Rome, and conquered all the neighbouring country. Alba was entirely destroyed in the time of Tullus Hostilius, and no vestige remains of it.

In this history many fabulous accounts are interspersed among the real facts. It is certain that Virgil introduces the adventures of Dido as an ornament to his poem, for the ruin of Troy happened two or three hundred years before the birth of that Princess.

ON THE TRUTH OF THE FABLES.

Many of the ancient allegories are founded on facts, and serve as a medium of discovering the superstructure of fable.

According to the ancients Heaven is the father of Saturn, or *Time*, because, by the continual succession of its revolutions, heaven serves as a guide to the duration of all things. Besides, it is Time, which forms and destroys every thing in nature, in spite of all resistance. Hence Saturn is represented by the ancient sculptors as an old man with wings, and a scythe in his hand, with which he cuts down every thing which has life. He is said to devour even stones, and his own children; which signifies that he spares nothing to which he has given existence.

“The history of the Gods of the Greeks appears to be the history of persons who were once men, and being regarded as the benefactors of mankind were worshipped as Gods after their death. Bacchus, for instance, is known to have been an early conqueror, who made a successful expedition into India.”

The ancients represented in the person of the two-headed Janus, the wisdom of a great prince, who, from the contemplation of past events, knew how to act wisely on all occasions. In the same manner a wise and pru-

dent man observes minutely every thing passing in the world, and knows how to derive advantages from his remarks, without any visible interference; in imitation of the celebrated Gyges, who possessed a ring of a property so peculiar, that, by putting it on his finger, he rendered himself invisible.

To show how Prometheus introduced civilization into the world, the ancients tell us that he formed the first man and woman of clay; that Deucalion and Pyrrha, to effect the same purpose, changed stones into men; that Amphion, by the melody of his lute, built the walls of Thebes; and by his persuasive eloquence induced a wild race of men to unite and build a town. Because Prometheus discovered fire by the friction of flints, it was supposed that he had stolen fire from heaven. Being addicted to the study of astronomy, he frequently went to the summit of Mount Caucasus: hence arose the fable that he was chained to the mountain. Intense study enervating his strength of body gave rise to the fiction of the bird devouring his entrails. Atlas was supposed to carry the heavens on his shoulders, because he was a great astrologer, and first depicted the celestial sphere, which he often carried in his hands.

About the same time Argus built the town which bears his name. He was a prince of uncommon vigilance and circumspection, and

therefore a hundred eyes were attributed to him.

In the history of Perseus are represented the qualities requisite to form a great commander. Pegasus is nothing more than the ship and sails, in which Bellerophon embarked on his expedition against the monster Chimæra. The wings of Dædalus were the sails of a ship, which he had invented when he wished to withdraw to the Island of Crete.

The story of Icarus and Phaëton is only an allegory of ambition. The history of Tantalus and the Harpies applies to avarice, and that of the Sirens to licentiousness. The vulture gnawing the heart of Prometheus is an allegory to show the torments of a wicked conscience; and so are the Eumenides and the Furies of Orestes.

Those who surpassed others in goodness and industry, or in power and authority, were styled Deities. For instance, Jupiter, King of Crete, was esteemed a God. Neptune was considered as God of the Sea, because he commanded the naval forces; and Pluto was called the God of Hell, because he was the author of funeral rites. The Court of the Kings resembled a paradise, and was worthy of the habitation of the Gods. If any were exiled from court, they were reputed to be banished from Heaven. If by flight they escaped any misfortune, they were said to be metamorphosed into birds. If they took re-

fuge in the woods, they were said to be changed into beasts. A circumstance of this kind happened to Lycaon, son of Pelagus, an Arcadian King, who was pursued by Jupiter, and transformed into a wolf, because he had ridiculed the adoration paid to him.

The vain, conceited, and self-sufficient, are represented in the history of Narcissus, who, viewing his figure in a fountain, was so struck with the loveliness of his image reflected by the water, that he could not leave the place, and languished to death. His blood was changed into the flower which still bears his name.

The ancient philosophers, willing to conceal the absurdity of their religion, endeavoured to represent as allegories or symbols every thing which was attributed to their deities, and all that we have related of the numerous and extraordinary metamorphoses. Whatever might have been their origin, these allegories were credited by the ancients for many ages. Ignorant of any other religion, they acknowledged them as the most sacred truths. Their temples, sacrifices, and festivals were consecrated to imaginary deities. To these absurdities the fathers of the primitive church strongly objected. The Pagans, who had been converted to Christianity, have confessed that such was their idolatry.

The Chaldeans worshipped Baal or Belus, the first Assyrian Monarch. The history of

Daniel informs us that the Babylonian Emperors, according to the religion of the country, worshipped the idol of Belus, and also a great dragon, which the prophet Daniel destroyed, to prove the futility of their worship, and to force the unwilling nations to acknowledge the true and only God.

At the period when the Egyptians were most enlightened, they consecrated their temples to the idol Serapis, which was an ox distinguished by particular marks. The Egyptians believed that Osiris, son of Jupiter, and one of their Kings, had been transformed into an ox. Hence the disposition among the Israelites to worship the calf. The Egyptians supposed the sun to be Osiris, and his wife Isis the moon; and esteemed cats, crocodiles, and onions as Gods, because in the war with the giants, the Gods were reported to have concealed themselves in Egypt, and to have metamorphosed themselves into those shapes.

RELIGIOUS CEREMONIES OF THE ATHENIANS.

“That the importance of the religion of the Greeks and Romans may be understood by youth, we shall describe their religious ceremonies as they were practised at Athens, the most learned and polished city of antiquity.

Of all the cities of Greece, Athens contained the finest specimens of statuary and architecture. The statues of the Gods, and the temples in which they were placed, have been admired in all ages of the world for their symmetry and beauty.

“Minerva was the patron divinity of the Athenians. The citadel of Athens, called the Parthenon, was her temple. Athens was adorned with other splendid temples, which were consecrated to the worship of other Deities.

“The priests of the Gods resided in apartments within the verge of the temples to which they belonged. The priests of the most famous temples were chosen from the *sacred* families of Athens, as the Eumolpidæ, the Ceruces, the Eteobutadæ, and others.

“On days of solemn festival an immense multitude assembled at the temple of the God whose honours were to be celebrated. The high priest stood near the altar in magnificent robes, and commanded silence. He then asked, “Who are the persons who compose this congregation?” They answered with one voice, “Good men and true.” The priest replied, “Join then in my prayers.” After prayer they sang hymns. The sacrifice followed the hymn. The most beautiful animals, adorned with gold and ribands, were brought to the altar to be killed. The

sacrifice was a feast to which the Gods were invited to partake with their worshippers. Fragrant woods, as myrtle, cedar, &c. together with incense, were burned on the altar; and the whole edifice was pervaded with the perfumes of those substances.

“ On days of solemn festival, after the usual ceremonies of the temple were performed, games and processions were exhibited. The games consisted in exercises of the *stadium*, or in music and dancing. Stadium is a Greek word signifying a race-ground, or area appropriated to exercises. The exercises of the stadium were chiefly running, boxing, wrestling, leaping, and throwing the quoit or javelin. The Greeks connected these contests with their religion, and therefore engaged in them with solicitude, and ascribed glory to the successful competitors. The Romans surrendered the contests of the stadium, or amphitheatre, to their slaves.

“ The other sort of contention at the Grecian festivals consisted in vocal and instrumental music and dancing. Great pains were taken to excel in these three accomplishments. These, when exhibited in union, constituted the Greek chorus. The most eminent poets frequently composed the words of the chorus, and the best musicians set them to music. The chorus was the foundation, and essence (as it were) of the Greek tragedy. Theatri-

cal compositions were never exhibited except at the most solemn festivals. Plays written on the occasion by Sophocles, Euripides, and others, were then presented; and a number of select judges decided the merits of the compositions.

“The three grand festivals of Athens were the Panathenæa, sacred to Athene, or Minerva, the patron deity of the city; the feast of Ceres, the Goddess of harvests; and the feast of Bacchus, the God of wine.

“The processions which were exhibited at these festivals were very pleasing. At the celebration of the Panathenæa a troop of elders of a venerable appearance, and a vigorous old age, was chosen from the whole city. These advanced first, having olive branches in their hands. Next followed a company of stout young men, clad in armour. Then came a band of youths, from 18 to 20 years of age, singing hymns in honour of Minerva. Next came a troop of handsome children, crowned with flowers, and dressed in a shirt of fine muslin. These were taught to move with a light and measured step. The procession was closed by a number of beautiful virgins, of the best families in Athens, dressed in white garments, and carrying baskets of flowers on their heads. The whole procession was escorted with instrumental music and dancing.

“ The entertainments of the theatre were appropriated to the festivals of Bacchus. In the processions sacred to Bacchus the people indulged in licentiousness. They imitated, sometimes with gaiety, and sometimes in a frantic manner, the actions of intoxication. The triumph of Bacchus, when he returned from the conquest of India, accompanied by satyrs and rustic deities, was represented by his votaries along the streets which led to his temple. The festivals of Bacchus were always celebrated at night by the light of torches.

“ The greatest of all the festivals of Athens was the festival of Ceres. To this festival were appropriated the secret ceremonies generally performed at a magnificent temple in the small town of Eleusis, about twelve miles from Athens. Hence they were called the Eleusinian Mysteries. No person could be admitted to the celebration of these mysteries unless he had passed through a noviciate of one year at least; and no profane person could intrude under pain of death. If any person had been present at the mysteries, and revealed them, he was punished with death. Some suppose that Virgil, in the sixth Book of the *Æneid*, gives an outline of the Eleusinian Mysteries, where he describes the passage of *Æneas* into the infernal regions.

“ Sacrifices and libations were part of the ce-

remonies performed at funerals. When the deceased was a person of great distinction, exercises of the stadium were exhibited in honour of his memory.

“There were four cities of Greece where games were exhibited once in four or five years. The names of these games were the Olympic, in honour of Jupiter, at the city of Olympia in Elis; the Nemæan, in honour of Hercules, at the city of Nemæa in Argolis; the Isthmian, in honour of Neptune, near the city of Corinth; and the Pythian, in honour of Apollo, near the city of Delphi in Phocis. The Greeks considered these games of the highest importance, and cultivated all kinds of athletic exercises with assiduity. To the five games of the stadium they added the chariot-race. Kings were competitors for the prize in the chariot-race. Pindar wrote his famous Odes in honour of the victors in the Olympic and other games. The interval of time between two successive Olympic games was called an Olympiad. The first Olympiad was the epoch from which the Greeks dated the transactions and events of their history.

“A considerable part of the religion of the Greeks, and of all other false religions, consisted in divination, or an attempt to foretel future events. All persons are solicitous to know what may happen to them in future. The divination of the ancients consisted of

two parts, Oracles and Omens. Each of these parts was considered as a revelation from the Gods, and was therefore treated with reverence.

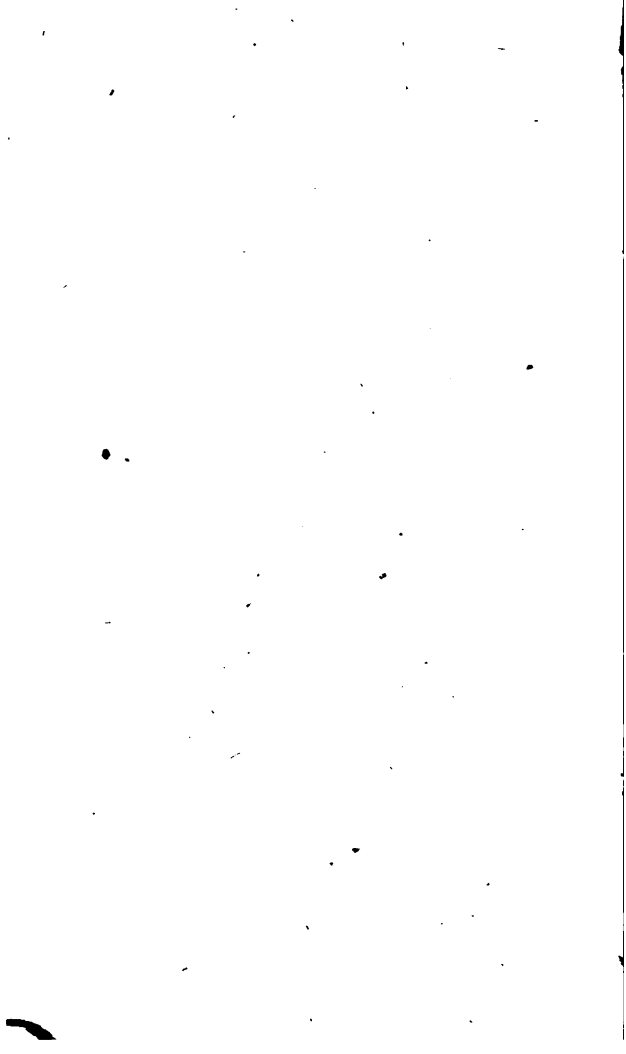
“An oracle was when a divine revelation was expressed in words. Oracles were usually expressed in verse. There was in Rome a celebrated collection of oracles which was called the Sibylline Books. These books were written by the Sibyls. The Sibyls were old women, who, from long experience, were supposed to know all things past, present, and future. There were ten Sibyls, who resided in various parts of the world. The Sibyls used to write their oracles on the leaves of trees, and scatter them before the entrance of the caves in which they lived.

“The Sibyl of Cumæ in Italy is the most famous of all the Sibyls. Apollo is said to have been in love with her. She was the guide of Æneas to the infernal regions. From her Tarquin the seventh king of Rome purchased a collection of prophecies concerning the future destinies of the Romans. It was deposited in a chest in the temple of Jupiter Capitolinus, and preserved with the greatest care during the continuance of the republic. The Sibylline books were never opened without a special decree of the Senate, when some terrible disaster had happened to the state.

“ There were three principal oracles in Greece; the oracle of Jupiter at Dodona, the oracle of Apollo at Delphi, and the oracle of Trophonius at Lebadea in Bœotia. When the state, or any individual within the state, desired to obtain information respecting the result of any undertaking which they meditated, they repaired to some temple celebrated for the oracles which were there delivered. Scarcely any prince or state undertook an expedition without having first consulted an oracle, and obtained its sanction to their enterprise.

“ Omens were of two sorts; and two sorts of priests were appointed to study them and make authentic reports of them. The priests were called Augurs and Aruspices. The Augurs drew their predictions chiefly from meteors, as thunder and lightning, comets, &c.; or from the voice and language of birds; or their flight to the right or left hand; or, lastly, from the sacred chickens which were kept for that purpose, and were supposed to indicate a favourable or unfavourable augury, according as they ate greedily, or rejected the grain which was thrown to them at certain solemn times. The Aruspices derived their knowledge of future events from their observations of the sacrifices at the altar; and they predicted that an event would be prosperous or not, according as the victims made resist-

ance or seemed to go willingly to the altar ; or as the sacred fire was lighted easily, and burned with a pure and brilliant flame ; or as the entrails, when the victim was opened, appeared to be in a healthful and perfect state, or the contrary.”



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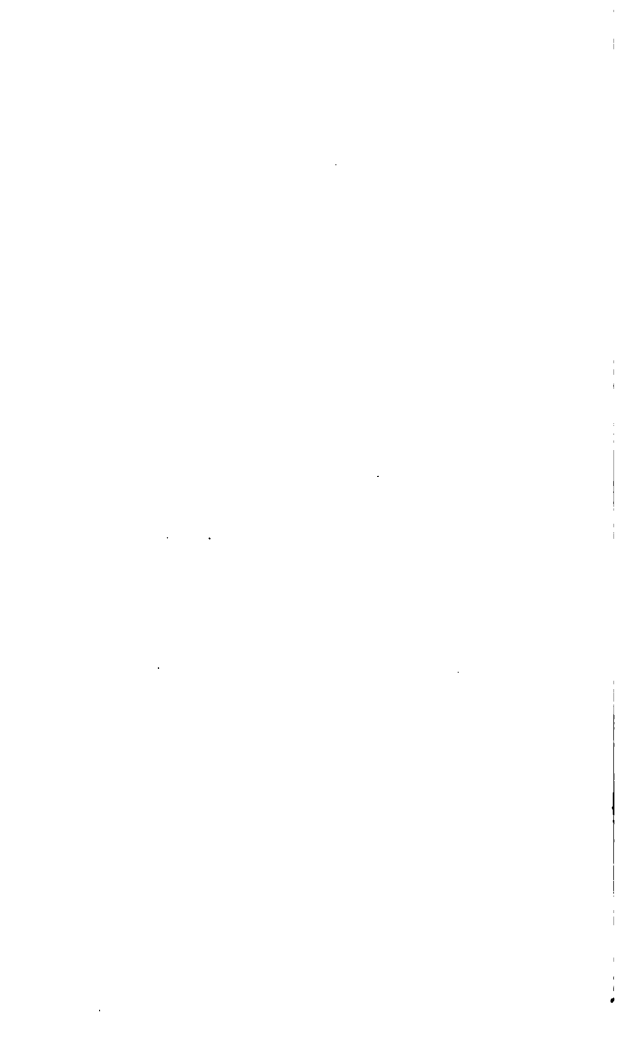
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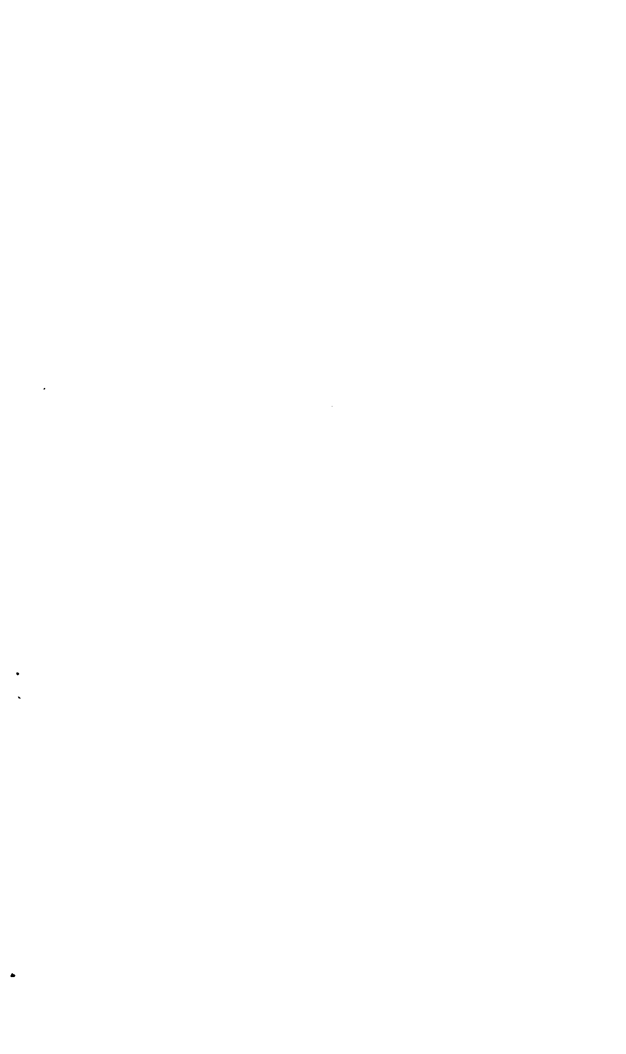
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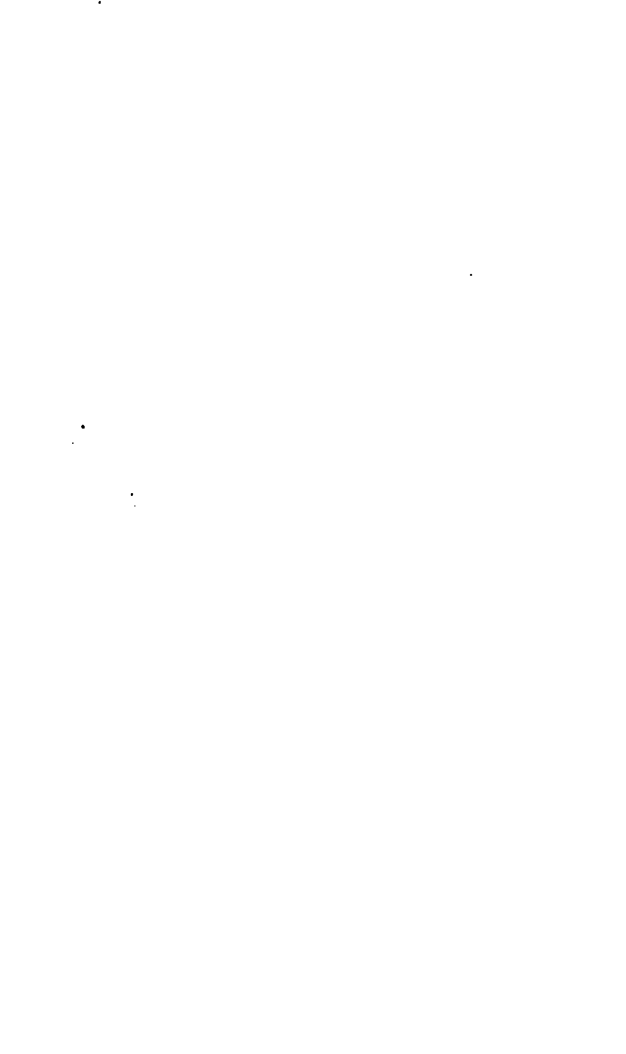
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